Mr. Tillinghast's EIGHT LAST SERMONS

I *The Fifth Kingdom, or Kingdom of Christ, founded on the New Covenant*; one Sermon, on *Jer.*33.20,21.

II *Signes of the Times*; two Sermons on *Mat.* 16.3. To which is added, Six Signes, as they were in his Notes.

III *Christ the onely Foundation*; one Sermon on 1 *Cor.* 3.11. With the prosecution of the point as it was in his Notes.

IV *The Promise of the Father*; two Sermons on *Acts* 1.4.

V *The Evil of the Times*; one Sermon on *Mal.* 3.16,17.

VI *Look to your Aims and Ends*; one Sermon on *Matth.*11.7.

VII *The Idols abolished*; being his Notes on *Isa.* 2.18.

The Third Edition.

Matth. 3.2. *Repent ye: For the Kingdom of Heaven is at hand.*

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A PREFACE
To the
READER.

THe Lord, upon my frequent remembrance of the *depth of the Riches both of his Wisdom and of his Knowledge*, hath given me many and manifold occasions to break forth in the words of the Apostles sudden Exclamation, *How unsearchable are his judgements! and his wayes past finding out.* Rom. 12.33

Yea, such hath been the tenor of his Dispensations (and of the appearance of some of them) of late yeers from out of those unsearchable depths, as may well induce us in the midst of such musings, to cry out in the words of the Song of the Lamb, saying, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints: Who will not fear thee, O Lord, and glorifie thy Name!* Rev. 16.3.

But, Oh ye faithful *followers of the Lamb!* who shall be able to fathom, and to measure the depth and heighth, the breadth and length of those Judgements which are yet to come upon the people and the Princes of the earth? Wo, wo, to the worshippers and admirers of the Dragon, of the Beast, and the false Prophet: How terrible will Jehovah be unto the Little Horn (the last power which lifts it self up against the Saints of the most High) after the expiration of the two and forty months?

How will this little Horn, which goars our sides, and pusheth us into corners, roar, when the Judgement shall sit, and they (that is, the Saints) shall take away his Dominion, to consume and to destroy it unto the end? Dan. 7.16.

And with what consternation of minde will the proud *Nimrods* of the world flie before the Lamb, and his Followers, when the Mighty Hunters themselves shall be hunted from Mountain to Hill, by the little handful of those who are redeemed from the earth? and whither will ye run for shelter, Oh ye Tyrants! who shall be your

Lord Protector in the day when Jehovah's fury ſhall be poured out like fire? and if the Rocks are thrown down by Him, what will become of Reeds? If the Sons of ancient Kings be hurried out of the world, to their own place, for their oppreſſions and perſecutions, for their contempt of God, his Word, and his Works; what will be the portion of the New Monarchical Tyrants, who are but of yeſter-day, and have not had time to take root in the earth, neither ſhall ever be able to confirm or eſtabliſh their Domination?

Nahum 1.6.

But to contract; and call off my minde from expatiating upon this point: it cannot but be confeſſed, That the ſudden loſs of ſo bleſſed an Inſtrument in the hand of Chriſt, in ſuch a Juncture of time, may well be matter of aſtoniſhment, or of great grief to thoſe poor ſouls, who beginning to halt betwixt two opinions, found preſent help and ſtrength adminiſtred to their feeble knees by his Miniſtry; and having alſo their eyes anointed with Goſpel eye-ſalve, for the diſcovery of the preſent and other truths, it was no marvel, that they became ſo ſenſible of the uſefulneſs of ſuch an Interpreter in that populous City, as the deceaſed Author of the enſuing Sermons.

And indeed, We *Priſoners*, your Brethren and Companions in Tribulation, and in the Kingdom and patience of Jeſus Chriſt, could not refrain rejoycing with you, for the hopes you had, that he ſhould have *been as an arrow, or a poliſhed ſhaft in the hand of a mighty man* (even the man Chriſt Jeſus) in ſuch a day as this: but, as the heavens are higher then the earth, ſo are the Lord's wayes higher then our wayes, and his thoughts then our thoughts: we are taught to ſay, *It is the Lord, let him do with us alſo, as ſeemeth good to him*; for indeed we are not our own, we are bought with a price; whether we live or die, we are the Lords, and therefore we are obliged to glorifie him in our bodies, and in our ſouls.

Iſa.55.9.

1 Sam.3.18.

1 Cor.6.20.

Rom.14.8.

But to proceed to a brief Narrative of ſome particular paſſages and circumſtances which may be of uſe for the Chriſtian Readers, who are far remote from the City, to know: it is to be remembred, That this Servant of the Lord had waited for ſome ſpace of time (*viz.* about a yeer of days) to underſtand the mind of God, in reference to the work, which was upon his heart to do for the Lord

Jeſus,

Jesus: at length perceiving his way to be plain before him, he came up to the City of *London*, where it pleased the Lord to put a period to his days, within a very short space after he was arrived: But how diligently he improved his time and talent, I need not declare; for it's well known to thousands, that he laboured, as if it had been for his life, to promote that glorious Cause (which was once the joy of the Saints, generally throughout the Nation, although now it be almost forgotten by the most) and the concernments of Christ and his people, in the midst of a generation of Revolters and Backsliders from the work of God in their day.

Three principal businesses he had upon his spirit to dispatch:

The first, was to speak his minde freely to the Great Man (as they call him) which accordingly, after solemn seeking the face of the Lord with some Brethren, he did, and did bear his testimony to his face in the first place, in the presence of divers witnesses, in such a way of plainness and pity towards him, who was guilty of such open abominations, that undoubtedly it will be of use hereafter to the stopping of the mouths of all Court-flatterers (who are one of the worst sort of creeping vermine in the world) purposing moreover to proceed to an higher and more publick Testimony, as God should give him a spirit and opportunity thereunto.

In the next place, like another young *Apollos*, being come to the City, *he helped them much, who had believed (the present Truth) through Grace*; for he mightily convinced many, and that publickly, That the Kingdom of Christ is not only a spiritual Kingdom, but an outward visible Kingdom (as his words are) That this is a branch of the new Covenant, That this Kingdom shall very shortly begin to break in pieces, and consume all these Kingdoms: Insomuch that the spirits of many precious ones were revived, their mindes enlightned; insomuch, that methoughts I heard one Disciple that had been ready to faint and quail, saying to another Disciple, in *Jonathans* language; *See, I pray you, how mine eyes have been enlightned, because I tasted a little of this honey: This word of the Lord* (concerning the glorifying of his Son in the sight of all Nations) *is sweeter than the honey or the honey-combe.* Act. 18. 27, 28.

Oh dear hearts, you *who heard a proof Christ speaking in him*; tell me, did not your hearts wax warm; nay, *did they not burn within you*, while he spake of those things to you, and *while he opened to you (in the demonstration of the Spirit and of power) those Scriptures*, which do so neerly concern the King of Saints, and his Cause, at this day?

His next Design was, To travel from Prison to Prison, where any of the servants of Christ were shut up; and accordingly made an entrance upon that work, in coming to this Castle to visit us, *as not being ashamed of the* 2 Tim. 11. 8. *Testimony of the Lord, nor of his Prisoners, but appeared very willing to be partaker of the afflictions of the Gospel (of the Kingdom) according to that* measure of the power of God which should be given him, even to suffer bonds in the maintenance of that Cause and glorious Truth, which formerly had been owned, but is now rejected by the General, and his Men of War; insomuch, that he would, in private Discourse with some Friends, declare, That a Prison was like to be his portion ere long. And no question, if he had lived to have enlarged upon the Signs of the times, and the Spirit of God had come upon him with power, the *Supreme Single Person*, at his Head-quarters at *White-Hall*, with the advice of his Cabinet Council, would after grave and mature deliberation have found it very necessary, absolutely necessary to have suspended and silenced such a Preacher, as neither knew how to hold his peace, nor yet to pipe to the tune of the New Instrument; for we must know, that this New Monarchy is founded upon NECESSITY; Necessity is the Father and Mother, Necessity and Policy are the Nurse and the Guardian of this young Government. Alas, poor Creature! it was born in a Consumption, and besides that, hath had many Convulsion-fits, since it came into the world; insomuch, that its Friends and Physicians have had much ado to keep life in it at several critical hours, since its Nativity: and beside, we shall finde that Maxime true, *Nullum violentium est perpetuum*, violent Motions will quickly work Commotions, Confusions, and Destructions. Let none take offence at this Language, for I cannot forbear vilifying the Kingdoms of the fourth beast, when my thoughts are upon the magnifying of the Kingdom, Power, and Glory of Jesus Christ our Lord. And if *the Virgin-*

Daugh-

Daughter of Sion (without any diſparagement to her Holy Modeſty) might, of old, be allowed by God Himſelf, to deſpiſe the great King of *Aſſyria*, and to laugh him to ſcorn; I know no reaſon to the contrary, but one of the Lambs followers, may without breach of rule, in an holy triumph of Faith, expreſs contempt of the Kings of the Earth, who are all of them the lovers of the Mother of Harlots, and Abominations of the Earth. Iſa. 37. 22.

But to return from this digreſſion of Neceſſity; both Friends and Foes may eaſily conjecture, how warm an incouragement it would have been to all of us to be refreſhed with his company, in the ſeveral Priſons, where we, and our Brethren are ſhut up, if it had pleaſed the Lord to ſay, *Amen*, and ſo have given the word for the undertaking of his intended, ſpiritual ſummer-progreſs: for we found him to be indued with ſuch a Spirit, and to have ſo much acquaintance with the Lord and his word, concerning the preſent oppreſſed Truth and Work, that undoubtedly the glorious Cauſe wherein we are ingag'd, would have been ſo much the more inquired after, and ſearched into, by many of the Saints. But the Counſel of the Lord muſt ſtand.

By conference with him alſo here in my *Priſon*-Chamber, I underſtood how long ſince, and upon what occaſion the Lord had taken him by the hand and brought him into his ſpacious Galleries, to walk and take a proſpect of that part of Chriſt's Kingdom and glory, which is now ready to be revealed in theſe laſt times.

So that I now plainly diſcern this, In regard his Day was to be ſo ſhort, he was thereupon ſpirited from the Lord to do much work in a little time; for thoſe *Generation-works* of his (his Books ſo called) together with his *Knowledge of the Times*, are no queſtion, a ſpecial product of Providence in this ſeaſon, and may ſerve for the rouzing up and quickning of ſuch as are upon their watch, to look about them, that they may not be ſurprized.

And for the rendring unexcuſable, that Generation of drouſie Profeſſors and Apoſtate Pretenders, which this Nation ſwarms with at this Day.

Neither let it ſeem ſtrange unto thee (whoſoever thou art that readeſt this) that the Learned Rabbies, and the Orthodox Doctors of theſe times are ſo exceeding dumb

as to this point; for first, consider, It is not the high-way to Ecclesiastical promotions; it is impossible they should get or keep any great Church-livings, if such Doctrine should be preached by them, or imbraced by the people, as these Fifth-Kingdom-men desire and indeavour to leaven the land withal. And then secondly, It is according to the tenor of Gods working in the Generations before us; such mysteries use to be hidden (in their first discoveries at least) from the wise and prudent, and were revealed unto Babes, that so no flesh might glory in his presence.

Wherefore let no man finde fault, that the Lord takes such unlikely instruments to break the ice, to prepare the way; nor yet take offence at that diversity of Opinions & Apprehensions which is and will be found for a little while among the Assertors of this Doctrine of Christ's Kingdom in the approaching glorious ministration of it.

It is true, such a thing is intimated and handled by this Author in his second Sermon concerning the signs of the Times, about page 46. But this will occasion the true children of the true light to search the Scriptures daily, whether those things there discussed be so or no; I confess I have some hope to be successful in reconciling the matter betwixt those good men, by communicating ere long to publick view, (if not prevented) what I apprehend to be the minde of God in that particular. In the mean time I desire the Lords little remnant *(whom he hath reserved to himself in this general Apostacie)* waiting for the breaking forth of the next dispensation, from under this dark cloud, to entertain these Sermons of this Disciple lately deceased (taken in short-hand from his lips, and (because death prevented) not perused nor perfected by himself) with that respect, which is due to the memory of such a servant of Christ, whose praise (as we hear) is in all the Churches throughout *Norfolk* and *Suffolk*, besides other places where he hath travelled, teaching and preaching the Gospel of the Kingdom of Jesus Christ.

Object. But many men, who favour not my righteous Cause, will be apt to say, *This is strange! could there not be found another friend of the Authors more acceptable among the people, and who should have recommended these his last words and works unto them, with more advantage to the*

Cause

cauſe? &c. We know that this man is a ſinner, *He is an evil doer, or elſe why is he in Priſon? undoubtedly he was not put there, neither is he kept there for his good deeds; It is much he ſhould be made uſe of in ſuch a work as this: for* laudari à laudato viro, illa, illa demum laus eſt, &c.

Anſw. 1. I have in ſome meaſure learned of *Job*, not to ſtand upon my terms with the Lord in point of innocency. *I know it is ſo as you ſay: for how ſhould a man be juſt before God? if he will contend with him, he cannot anſwer him one of a thouſand. Though I were righteous, yet would I not anſwer him, but would make my ſupplication to my Judge. And if I ſay, I have no ſin, I deceive my ſelf, and the Truth is not in me.* Job 9. 2. Verſ. 15. 1 John 1. 8.

Anſw. 2. But as to men, I may plead my integrity with a good conſcience, and ſay with boldneſs, If things were examined from the bottom, from the beginning, I make no queſtion in the leaſt, but I ſhould be juſtified by the children of Wiſdom (I mean, not the wiſdom of this world, nor of the Princes of this world, *who are coming to nought*, but the wiſdom of God in a myſtery) for they would not *judge according to outward appearance, but would judge righteous judgement.* Their judgement (like the Lords, *Rom.* 2. 2.) would, I am ſure, be *according to the truth*, and not *according to intereſt*, as the manner of *Machiavel* and *Achitophel* was.

And (which is alſo the Lords mercy, I am perſwaded, to all his impriſoned ſervants now ſuffring for the good old Cauſe) with me it is a ſmall thing, that I ſhould be either commended or condemned by the men of this old evil world, *which lieth in wickedneſs*: for when we all come to *give an account to him who is ready to judge the quick and the dead*, as the Apoſtle ſpeaks, ſuch a ſentence will be pronounced, & ſuch an exact diſtribution will be made, that we are ſure, our ſubtle, proud perſecutors will be ſtript naked and bare of their Swords and Guns, their Goalers and their Catch-poles; and beſides all this, *their Clergy*, which ſtands them in ſtead here, will not be allowed them in that Court. 1 Joh. 5. 19. 1 Cor. 5. 1 Pet. 4. 5.

Anſ. 3. It doth not neceſſarily follow, that becauſe I am a Priſoner, therefore I muſt be an evil doer, or a tranſgreſſor; for we know *Joſeph* was a priſoner, *Jeremiah* and the Apoſtles were impriſoned; yet who will reckon them with tranſgreſſors, that pretend to be Chriſts Diſciples?

yea,

yea, Christ himself was numbred among the greatest Malefactors of that time: wherefore let no man be rash to speak evil of persons and things which they have no acquaintance with.

But to give the Reader a brief account for the present, reserving a larger Narrative to a fitter orportunity; I have been twice imprisoned by the Man whom the people call *His Highness*, and their *Lord Protector*.

The first time there was an Arbitrary Power exercised by him, in causing me to be apprehended, for giving two general Observations, and nine particular Characters of the little Horn (mentioned in *Daniel* the seventh) that day wherein he was proclaimed, as they say: this should have been preached the week before, but by providence I was prevented. So that here could be no colour for imprisonment, considering I applied it to no person: for as I told the people, (and I spake the truth) God had not revealed it to me as yet (but the day would declare it) to whom properly to apply it.

And accordingly, when I was examined by him, as a Prisoner in the Council-Chamber, concerning the application of those Characters, I told him what I had spoken in the presence and hearing of hundreds, concerning this matter: but withal, I then declared to him in the presence of his Creatures, *That if the Lord had revealed unto me, who it was that the Holy Ghost meant by that Little Horn, I would have told the people, though I had died for it when I had done*: And then I added these other Words: ----*But to deal plainly with you, my Lord, and to tell you my very heart, the reason why I did not apply those Characters unto You (at that time) was, because, I thought (or judged) that you would not persecute the Saints.* For indeed till then I never knew or heard that he had so done: but since that, what he hath done, and now doth, in this kinde, let the spiritual man, who best discerns the difference of things, give his judgement. Hitherto, I know assuredly, that I was not in any fault worthy of the least reproof from man, much less of bonds.

Besides this, there was another material passage, which I declare with all faithfulness: I perceived by his large Speech, that which he fixed upon as matter of Charge, was, *That I was an Enemy to Government, and all my quarrel was against Government.* These were his very words:

to

to which I choſe to make my defence at large, declaring firſt, my manner of education, as *Paul* did (for I made his Apology my Pattern) and the manner of *the Lords putting me into the Miniſtry*, 1 Tim. 1. 12. And then in the next place, I ſhewed him how I had indeed preached againſt Epiſcopal Government, and then againſt the Kings Government, and that his Monarchy ſhould be deſtroyed: Then I declared alſo, that I had indeed preached againſt the Presbyterial Government (as ſet up by the Parliament) and againſt the Aſſembly, or new-faſhion'd Synod, of Lords, Commons, and Clergy-men; and laſtly, againſt the Parliament, (but not againſt that kinde of Government which they declared for; for that I owned, ſo far as it was a Government for the Commonwealth, and the publick good.)

But withal, as I declared theſe things freely concerning my ſelf, ſo I ſhewed him likewiſe from point to point, how he himſelf had pulled down all theſe Governments one after another. Firſt, the Prelatical Government, next the Kingly, then the Presbyterial; after that, the Long Parliament: ſo finiſhing this part of my Defence, I looked him ſtedfaſtly in the face, without fear, and ſaid in theſe very words, *So that, my Lord, I conclude, If I am againſt Government, You are againſt Government; and if I have a quarrel againſt Government, You have a quarrel againſt Government alſo.*

The truth is, I have much muſed upon this Charge of his: *for of all men in the world, I admired (and do ſtill wonder) with what face he could find fault with me, and with what conſcience he could accuſe me, and impute this as a crime worthy of cloſe Impriſonment; when he knew in his own ſoul that he pulled down whatſoever I had preached down, from firſt to laſt* (except his new *Inſtrument*, which was not then publiſhed to the world) nevertheleſs *to cloſe Priſon I muſt go.* And yet do not know any colour of Reaſon or of Law for that uſage, unto this moment, neither is it poſſible I ever ſhould, for that impriſonment was contradictory to all Principles of Reaſon, Juſtice, and Conſcience. All that can be ſaid, is this, He preſumed to give the Congregation to whom he was preaching, ſeveral Characters of the little Horn, upon that very day, when the people cried (or ſhould have cried, if they did not) *God ſave His Highneſs*, taking the Lords Name in vain, after the old mode in King *Charles* his dayes. There

There hath been alſo (I underſtand from very many friends, who come to viſit me in Priſon) a great noiſe at Court (from whence it is ſpread up & down the City and Country) that I ſunk under him, when I was brought before him, and had not a word to ſay for my ſelf; & Mr. *T.* was perſwaded I was convinced, and would forbear to preach as formerly, *&c.* and this his ſaid Secretary will witneſs; this buſineſs is frequently repeated in my abſence, being twenty miles off in priſon. I commend the Maſter and the Man; they would make the Saints, my friends, believe ſtrange things againſt me, when I am far enough out of the hearing: but the Lord knows I never was conſcious to my ſelf of any thing in that kinde; neither did I give occaſion for any man ſo to judge and report: for the truth is this, I was not afraid either of his looks or his threats in the leaſt, from firſt to laſt; neither was I at all convinced (by any thing that he ſaid) that I had done any evil in the ſight of the Lord, or of man, in whatſoever I preached concerning the little Horn (which (as I judge) was the cauſe of mine Impriſonment on his part) nevertheleſs, *This* I muſt needs ſay, and it is truth; When I heard the General ſpeak at ſuch a rate concerning *Impulſes* (upon occaſion of ſomewhat I had a little before toucht upon) magnifying the fruits of ſuch *Impulſes* as came upon his own ſpirit, as all excellent & glorious, I began to wonder, and thought it ſomewhat ſtrange to hear ſuch language, ſavouring of ſelf-exaltation; but when I heard him vilifie thoſe *Impulſes* which other Saints had experience of, judging their *Impulſes* to be from the Devil, condemning that ſpirit by which they ſpake, ſaying, *We had forſaken the Head (Chriſt) and were under the Miniſtration of evil Angels*, &c. my countenance (I verily believe) was very much changed, becauſe of that great trouble which fell upon my Spirit in hearing ſuch words, bordering (as I then conceived) upon blaſphemy: hereupon, caſting my eyes up towards the wall over againſt me, and ſhaking my head, with much grief of heart to hear him, I conſidered in my ſelf, whether I ſhould reply to him concerning thoſe grievous expreſſions of his, or not; and even as I was reſolving in the negative, theſe words came into my mind (or were put into my minde) with power, *Anſwer him not a word, Anſwer him not a word.* Whereupon, when he had done ſpeaking,

I kept silence, and did not return a word, that I can remember. From this passage, I am apt to think, they supposed I was convinced by what had been spoken by him, and had nothing more to say for my self, and thereupon have spread this untrue report: but they were, and are deceived in that matter.

But at the end of three days and an half, I was set free, not making any promise, or yeelding to any terms which were propounded to me: I supposed they were not able to justifie what they had done; *for this Imprisonment was contrary to the Law of God, and of the Land, yea, and contrary to his own Oath, which he had solemnly taken but five days before, (in the presence of many witnesses)* and so I have done for the present with my first Imprisonment.

As for the cause of this second Imprisonment, it is as far from my knowledge as the former, unless it be for bearing my testimony publickly against the *open and notorious Abominations of the times*; wherein the General and his Army are so involved, together with the Parochial Church-men, and the luke-warm Professors, that certainly there will overtake them a most sore visitation from the Lord, which will destroy their refuge of lies, and tear their Instruments all to pieces: *If this be to be vile, I will be more vile*; If I must suffer Persecution, Imprisonment, and Reproach for this, the will of the Lord be done; *I am made more than a conquerour through him who hath loved me.* Shall not I be as bold to plead for the Lamb against the Beast, as they are to plead the Cause of Antichrist, against the Lord Jesus? God forbid!

I was indeed, after I was apprehended this second time, brought before a Committee of the Council, as they called it, where they caused to be read in my hearing some passages of a Sermon at *Alhallows* two days before, and would have me to answer, whether I had spoken those things, which some of their Pursevants or sneaking Spies had brought unto them; It put me in minde of the persecuting Prelats, who had laid snares to intrap the servants of God in their faithful preachings to the people. I told them, I would neither affirm nor deny any thing; but *when they brought the accusers & the witnesses face to face, I would give them an answer*; and so we parted. After four or five days, they sent me to *Windsor*-Castle, and here I have been nineteen Months and more, and know not

when

when I ſhall come to a trial: they are a long time me-thinks, in preparing the *Charge* againſt me, ſurely they are to ſeek it; for I was in priſon before their Law was publiſhed; *And where there is no Law, there is no Tranſgreſſion.*

Now I would willingly know of ſuch as reproach me as an evil doer (and therefore I ſuffer juſtly) what is my tranſgreſſion, and what is my ſin? for if *I* am an offender (as *Paul* ſaith) or have committed any thing worthy of death, I refuſe not to die, or otherwiſe to be puniſhed according to my demerits, in caſe I have tranſgreſſed any Law of Righteouſneſs whatſoever.

Wherefore I humbly conceive, that mine impriſonment doth not render me uncapable of writing to the Lord's people; and therefore, theſe things not being intended for any but the followers of the Lamb, I ſhall deſire them not to condemn me, before they find me manifeſtly convicted of thoſe notorious evils, which are reported againſt me.

And ſeeing the Lord hath given me an opportunity to teſtifie the truth, for the Cauſe-ſake, wherein I ſuffer, and which the Author of theſe Sermons did own to his death; I hope no inconvenience can ariſe from this brief Apology thus briefly repreſented to the *little Remnant of the womans-ſeed*, who (in theſe dayes of hypocriſie and apoſtacy) *keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.*

One Word to my Fellow-Priſoners, in this glorious Cauſe, from the Word of the Lord; and it is a part of thoſe glad tidings, which they, through grace, may be abundantly refreſhed in the remembrance of, as I have been in this long time of oppreſſion: *There remaineth a Reſt for the people of God.* A *Sabbatiſm*, ſo the word is, an holy, ſolemn Reſt; and it hath reference to the world to come, even the ſtate of the Saints in the thouſand yeers. This hath been in all ages good news to ſo many, as being pilgrims and ſtrangers for the Lords ſake in this preſent evil world, have been alwayes hated, reproached, oppreſſed, perſecuted, tormented, ſlaughtered, by the four great cruel wild Beaſts, *Dan.* 7. Oh what a *voluminous Martyrology* would that be, which can comprehend all the cruelties, bloody Maſſacres & deſpightful dealings with the Saints of the moſt High, which have been perpetrated upon this earth, ſince *Cain* ſlew his brother *Abel*,

bel! which can exemplifie in punctual Narrations of Truth, all the Methods, Stratagems, Pretences, and Policies, which Persecutors have, and will make use of, for the suppressing of that spirit, which with boldness doth justly contradict them, in their wickedness and Abominations. It's not a work for a finite creature to undertake; none are *sufficient Historiographers* of these things, *but the Three, who bear record in heaven, where there is a Book of Remembrance written for those which feared Jehovah, and thought upon his Name in their Generations.*

Blessed be the Name of the Lord our God, and our Father, how sweet is his presence in a prison, to his suffering servants? *Moses esteemed the reproaches of Christ greater Riches then the treasures of Egypt.* And we, from the over-flowing of Divine Love, have such glorious incomes, that we would not exchange the least of them, for all the Gold and Silver, which is coming from the *West-Indies* to the New Court. As the Noble Marques *Galeaceus Caracciolus*, when Golden Temptations were presented, *Let their Money perish with them*, saith he, *who account all the Gold in the world worth one dayes communion with Jesus Christ in the Holy Spirit.*

Dear Brethren in Bonds, for the Lords sake, how is it with you? Have you cheerful lively spirits? Do you live in the sense of the love of GOD, shed abroad in your hearts, by the holy Spirit which is given to you? Doth your faith grow exceedingly? Doth your love and zeal abound more and more for the Lord Jesus and his Intereſt? what ripeness and readiness of Spirit, Soul, and Body do you finde, to arise, to come forth, and to march in the Honourable Expeditions of the Lamb against the Beast? Are you prepared to follow the Lord fully? Oh let us (for I desire to be of that number) let us never give the Lord rest, till he burn with fire, that Mother of Harlots, and Abominations of the Earth, together with all her Daughters, and until *Jerusalem (the New Jerusalem) be established the praise of all the Earth.*

We cannot but wait and hope, till the Spirit cloath us, as it did *Amazia*, 1 Chron. 12. 18. that we may speak, saying in a Mysterie, *Thine are we, David; and on thy side, thou root of Jesse: peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee.*

And

And I make no queſtion but ere it be long *there will be a coming to our David day by day, to help him, until it become a great Hoſt, like the Hoſt of God, and ſo to turn the Kingdom of Saul unto him* (whoſe right it is) *according to the word of the Lord.* For do the Kings of the Earth, at home, or abroad, think of ſettling and ſtabliſhment at this time of the day? Alas poor Creatures, their glaſs is almoſt run out! The God of Heaven is *numbring their Kingdoms, and finiſhing them*; The God of Heaven is *weighing the New and Old Tyrannical Monarchies, and will finde them too light*; The God of Heaven will *work diviſions in their Kingdoms, and will give them all to his Son and his Saints.* It is true, their ghoſtly Fathers, and their Court-Chaplains do put this evil day afar off, and perſwade their Majeſties, their Highneſſes, and their Excellencies, *&c.* that we are poſſeſſed with an evil Spirit of Sedition and Enmity againſt Government: but we dare ſay to our Father who ſees in ſecret, and tries the reins, that they lye, and ſpeak not the truth; for he knows, who knows all things, that the deſire of our ſouls, is to be under the beſt Government that ever was or will be in the world.

We confeſs we groan to be delivered from that Bondage which we are in under the Tyrants of the world: we would not have the Beaſt, nor any of his Horns to exerciſe ſuch cruel domination over us, as in time paſt, becauſe we had a little reviving from our former yokes, by the out-ſtretched Arm of the Almighty, and it was ſweet unto us: and we long for a full poſſeſſion; wherefore let us, oh let us believe (and the Lord encreaſe our faith) *that we ſhall take them captives whoſe captives we are, and we ſhall rule over our oppreſſors.* We ſhall meet and magnifie the Lord together, and thoſe followers of the Lamb, who have prayed, and wreſtled in prayer for us: and for the preſent, it will be of uſe to look into thoſe good works and comfortable words, which this Servant of the Lord (who lived and died in the Teſtimony of this Truth) doth ſpread before you, who purpoſed to viſit you, and to encourage your hearts, and to ſtrengthen your hands in GOD, yea, and to be refreſhed by you, I mean you who are removed afar off, and thruſt into holes and corners,

corners, contrary to all Rules of Righteouſneſs. But though he purpoſed, Jehovah prevented, who doth all things according to the Counſel of his own will: and it becomes us who remain alive, and have through *grace received a Kingdom which cannot be ſhaken, to ſerve the Lord in our generation acceptably, with reverence and godly fear, for our God is a conſuming fire.* And now, oh! that thoſe precious truths handled by him, might through the bleſſing of the Almighty, become ſpiritual nouriſhment to us in our Captivity; *The fifth Kingdom is founded upon the New Covenant, Chriſt Jeſus is the only Foundation*, &c.

It is good we ſhould be put in remembrance of theſe things, though we do know them, and are through the rich ſupply of the Spirit, in ſome meaſure eſtabliſhed in the preſent truth.

I might inlarge, but I ſhall not detain you, nor the other Readers any longer, but recommend you and all thoſe *who worſhip not the Beaſt nor his Image, who will not receive his Mark in their Foreheads, or in their right hands, to the ſpecial protection and benediction of him who ſits upon the Throne: to whom, and to the Lamb, who was and is worthy to take the Book, and to open the ſeals thereof, be bleſſing, glory, and power for ever and ever*, Amen.

I am (Brethren, honoured and beloved in the Lord) by the good hand of God upon me,

Your Fellow-Priſoner in the moſt glorious Cauſe upon earth,

CHR. FEAKE.

From my Watch-Tower in Windſor-*Caſtle, this ſecond day of the ſixth month*, 1655.

Upon the Author, and theſe his poſthume Papers

NOw if I could ſet forth aright,
And give a view to clearer ſight
Of that ſweet grace, which in his breſt
Had taken up its quiet reſt;
How would poor ſouls come in to him
Who fram'd his heart, and did begin
To beautifie with rareſt art
That inner man, his hidden part?
But here I fail; for ſuddenly
His light 'gan ſhine, and by and by
It was not his, nor ours, and we
Left in the dark, how can we ſee?
London, thou hadſt him laſt, in thee;
He came to die, and doſt thou ſee
What pearls of price he left behind?
O have them have them ſtill in mind.
His Books thou hadſt before, and here
His Pulpit-breathings, juſt ſo neer
As broken Pen could take them
From ſmiling lips that ſpake them.
Go little book, and give a taſte
(To all that love thy Tillinghaſt*)*
Of ſweeteſt truths; and bleſt let be
To Sion *Sons his memory.* H. P.

A Funeral, or Elegiack Verſe, Breath'd at our Friends Interment, on his Herſe.

I t is the Fathers will that now is done;
O ur hopes (where ſet on creatures) are ſoon gone:
H enceforth let's learn to ſet our hope in God,
N ote well this providence, and hear the Rod.

T he Lord can comfort us (as by our Brothers)
I n doubling his ſweet Goſpel-ſpirit on others,
L ike precious Faith, Light, Self-denial, Love,
L et Saints ſurviving ſeek for from above,
I oy 'twas to him to do his Maſters will,
N ow of his Maſters Joy he hath his fill.
G reat teſtimony to the truth he bore,
H e minded Sion, *till he ſpake no more;*
A nd ſpent himſelf in ſeeking to allure
S aints, that divided were, to peace: and ſure
T o peace he's gone that ever ſhall endure. R. D.

The

THE FIFTH KINGDOM OR Kingdom of CHRIST, Founded Upon the New Covenant.

JEREMIAH 33. 20, 21.

Thus ſaith the Lord, If you can break my Covenant of the day, and my Covenant of the night, and that there ſhould not be day and night in their ſeaſon:

Then may alſo my Covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites, the Prieſts, my Miniſters.

THe three foregoing Chapters and this, they have a looke unto the laſt times; and they do more particularly relate unto the times, in which God will gather together *Iſrael* and *Judah*, as in the 14 verſ. *Behold the days come, ſaith the Lord, that I will*

perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah. I ſay, the Propheſie looks to the time when the Lord will unite the ten Tribes, which are called *the houſe of Iſrael*, and the two Tribes, which are called *the houſe of Judah*, and will perform all thoſe good things that he hath promiſed to them, in that day, when they ſhall again be united together. Now among the many bleſſed things the Lord hath promiſed unto his people in that day, this indeed is the chief and the great mercy, God hath promiſed A KINGDOM; for thus ſaith the Lord, *David ſhall never want a man* (in the 17 *verſ.*) *to ſit upon the Throne of the houſe of Iſrael.* We have a Kingdom promiſed unto the people of God, (a Throne) at this day; and that is ſhadowed forth under the Kingdome of *David*; *David's* Kingdome was a Type of Chriſts Kingdome: and indeed, whereas this Kingdome here promiſed, is ſhadowed forth by that of *David*, it doth hold thus much, *That the kingdome is not onely a ſpiritual kingdom, but an outward viſible kingdome*; for ſuch a Throne and Kingdome *David's* was. Now in the words that I read to you, the Lord gives aſſurance unto his people, that he would make good this promiſe; and the aſſurance that the Lord gives unto his people, is grounded on the *Covenant* made with *David*: and leſt there ſhould be any doubt about the *Covenant* made with *David*, the certainty of it, the Lord tells us, that the Covenant made with *David* was as certain as the Covenant of the day and night: *If you can break my Covenant of the day and my Covenant of the night, that there ſhall not be day and night in their ſeaſon, then may alſo my Covenant be broken*

with David my servant. Why now the Covenant of the day and night hath been unalterable; from the first Creation unto this day, there hath been day and night in their season: why so, saith the Lord, my Covenant with *David* it's an unalterable, an unchangeable Covenant; and upon this Covenant, this Throne and Kingdom I now promise to you is founded.

Quest. If so be you ask, What that Covenant is that was made with *David*?

Answ. It's Answered; If we do but say it was *an unchangeable Covenant*, that Covenant is the new Covenant; where it's spoken of, it's spoken of as an Everlasting and an unalterable Covenant; and indeed this Covenant that the Lord doth here speak of, is no other but that new Covenant, as is clear from other Scriptures, 2 *Sam.* 23. *David* when he was ready to dye, in his last words he doth make this his Comfort, *Although my house be not so with God, yet he hath made with me an Everlasting Covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.* So that the Covenant made with *David*, it was an Everlasting Covenant, it was a sure Covenant, it was a Covenant that *David* had founded his very Salvation upon, and therefore it could be no other but the new Covenant, the Covenant of grace. And so likewise the Prophet *Isai.* 55. 3 *vers.* he saith there, *I will make an Everlasting Covenant with you, even the sure Mercies of David.* The Covenant of *David* it was an *Everlasting Covenant.* Now this Throne and Kingdom, which is here promised to the house of *Israel*, and to the house of *Judah*, and also to all

the seed of *Abraham*, as well the spiritual as the natural, the Gentiles as the Jews, which should in this day become one with them, it's founded, and that upon *the Covenant of David*, and that is the Everlasting Covenant, the *new Covenant*, the Covenant of grace; so that there lies this truth before us;

Observ. *That the kingdom (or visible kingdom) of Christ it's founded in the new Covenant*: or, *The doctrine of Christs kingdom it's a part or Branch of the new Covenant.* Something I shall speak as to the clearing of this, and then speak a few words by way of Application.

As to the clearing of the Point, that it is so, that the kingdome of Christ it's rapt up in the new Covenant; the glorious and blessed Covenant of Grace, hath this lodged up in it, as one main piece of it, namely, a visible Kingdome. This is clear if we doe but looke to the *first striking up of the Covenant betwixt the Father and the Son, between God and Christ in Eternity.* The new Covenant though it did come forth in Time (the promise of Eternal life came forth in Time) yet the foundation of it was laid in Eternity; *in hope of Eternal life* (saith the Apostle) *which God that cannot lie, promised before the world began:* so that the promise of Eternal life, that great blessing of the new Covenant, the foundation of this Covenant it was laid in Eternity, before the world began. Now if we doe but look to the transactions past between God and Christ in Eternity, at the striking up of this Covenant, we shall finde that this was one great branch, one great piece of the new Covenant, namely, *a visible kingdom*; that Jesus Christ

should

ſhould have a Kingdom, and be King, and have all his enemies under him here, it was one great piece of that Covenant that was made between God and Chriſt in Eternity. In the 49 of *Iſaiah*, (which Propheſie is applyed by a worthy man unto the thing I am ſpeaking of, namely, the ſtriking up of the Covenant between God and Chriſt in Eternity, it's clear the Propheſie doth run upon Chriſt, and) in the two firſt verſes (as he conceives) The Lord Jeſus is brought in, declaring how that his Father had called him, and what work his Father had put into his hands for him to do; and ſo he doth ask what he ſhould have for his labour, what wages he ſhould have for the doing his work? And in the third verſe, the Lord comes and he doth offer to Jeſus Chriſt, as his reward and wages, *Iſrael; thou art my ſervant, O Iſrael, in whom I will be glorified.* Now (as the ſaid perſon obſerves) Chriſt conſidering that theſe were but a handful, and that they would many of them ſtand out againſt him, and oppoſe him, he thereupon complains, *My labour is in vain, and I have ſpent my ſtrength for nought, and in vain:* If this be all my reward for my work in dying, if I ſhould have no other reward then *Iſrael*, truly then I ſhould labour in vain: and yet notwithſtanding Jeſus Chriſt is ſo willing to the work, that he undertakes it however; ſaith he, My work is of God, I will doe that work, and I will even leave it to himſelf, what reward he will give me. Now the Lord ſeeing Chriſt willing to take this work upon him, he comes in the 6th verſe, and proffers more largely to him, *And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant, to raiſe up the Tribes of Jacob,*

Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou maist be my salvation, unto the end of the earth. Here the Lord comes in and doth proffer more largely and fully, he opens his heart more fully to Christ: Indeed here is the very conclusion, the result of all that did passe betwixt the Father and the Son; now observe, among those things that the Lord doth promise to the Son, this is one, that he shall have a Kingdom, in the 7th verse; *Thus saith the Lord, the redeemer of Israel, and his holy One, to him whom man despiseth, to him whom the Nation abhorreth, to a servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the Lord, that is faithful, and the holy one of Israel, and he shall choose thee.* This is one great thing which was promised by the Father to the Son, and that from Eternity, namely, a Kingdome, that Christ should have a Kingdome, wherein Kings should worship him, wherein Princes should fall down before him, and submit to him; so that these things are spoken by the Prophet in Time, yet, as they were transacted betwixt the Father and the Son, they were before time; and so the Lord had assurance of the Kingdom, wherein Kings should fall down and worship him, and that in Eternity. But more clearly, *Isai.* 53. 10, 11, 12 *ver.* where we have likewise the substance of the Covenant that was betwixt God and Christ, the Father and the Son, and the terms and conditions of either party; Jesus Christ for his part he is content that God should *bruise him*, and to be *grieved*, and that his soul should become an *offering for sin*, and make *Intercession for sinners*: then the Father again

he

he promiſes on his part, that Jeſus Chriſt ſhould *ſee his ſeed*, that he ſhould *Juſtifie many*, and the like; but obſerve among other, one ſpecial thing that the Father promiſes is, Chriſt ſhall *have a Portion with the great*, *and ſhall divide the ſpoil with the ſtrong*; this of all other is the great promiſe.

Queſt. Now the Queſtion may be, what are we to underſtand by Gods dividing to Chriſt a portion with the great, and the ſpoil with the ſtrong?

Anſw. Why ſurely, theſe words they cannot be meant onely of Chriſts ſpiritual triumph over his enemies, and Chriſts ſpiritual reward; becauſe theſe words they are brought in as the reward the Father gives him for his ſuffering; becauſe he poured out his ſoul unto death, and was numbred with the Tranſgreſſours, and bare the ſins of many, *therefore will I divide him a portion with the great*, *and he ſhall divide the ſpoil with the ſtrong*; therefore it cannot be a ſpiritual reward, and the reaſon is, becauſe the reward the Father gives to the Son, muſt be Equivalent unto his ſuffering, for the Father would not give unto his Son a reward that is ſhort of his ſufferings, this were to look upon God as ſtrait handed, (when Jeſus Chriſt had done his work, to give a reward ſhort of his work) therefore the reward muſt be as large as his ſufferings. Now look upon the ſufferings of Chriſt, and they are of two ſorts; There was ſpiritual ſufferings, and that in undergoing that bitter agony he underwent in the garden, in encountering all the ſore Temptations of Satan, and all the frowns of his Father upon the Croſs, here was abundance of

ſpi-

ſpiritual ſufferings, and he had the ſting and torment of our ſins, his very ſoul was poured out unto death with it.

But now Chriſt beſide theſe, had outward ſufferings, he was made a reproach, and was buffetted, he was nailed to the Croſs, and he was pierced. Now the reward muſt be as large as his ſufferings; if the reward were onely a ſpiritual reward, that would anſwer onely the ſpiritual part of Chriſts ſufferings, for ſo great was Chriſts ſpiritual ſufferings, that whatever he receives from the Father in a ſpiritual way, is but a full and ſufficient reward for them: Now, what ſhall Jeſus Chriſt have for all his outward ſufferings? why ſurely, he muſt have ſome reward for theſe alſo; there muſt be ſomething that muſt be given by the Father to the Son, as a reward of theſe; therefore I take it, that theſe words they are mainly that part of the reward, they do hold forth the outward part of the reward; God had told him before, that he ſhould *ſee his ſeed*, and that he ſhould *Juſtifie many*; I but now, becauſe Jeſus Chriſt met with a great deal of ſuffering from the world too, therefore ſaith God, *I will give him a portion among the great, and he ſhall divide the ſpoil with the ſtrong:* becauſe he was buffetted, and nailed to the Croſs, and pierced; therefore the Father will give him a portion among the great, and he ſhall divide the ſpoil with the ſtrong; therefore I will honour him, and ſet him above the great, and above the ſtrong; and this ſhall be the reward of his ſufferings, that the Father will give him a Kingdom, and glory, and that as a reward of his ſufferings. Iſa. 52. 13, 14, 15 verſ. *Behold, my ſervant ſhall deal prudently,*

be

he shall be exalted, and extolled, and be very high. As many were astonied at thee, (his visage was so marred more then any man, and his forme more then the sons of men) so shall he sprinkle many Nations, the Kings shall shut their mouths at him: for that which had not been told them, shall they see; and that which they had not heard, shall they consider. My servant shall be *exalted, and extolled, and be very high:* who is this Gods servant? why, Jesus Christ, he, whose visage was more marred then any mans, and his forme than the sons of men, (to speak of Christs suffering day) in Christs suffering day, his visage was marred, and he was without form, or comelinesse, that is, he had no beauty, men were astonied at him, to look at him, seeing him so poor and so despised, that this should be the Messiah and the Saviour of the world; well, saith God, though my Son hath been so debased, and so dishonoured in the world, yet I will exalt him above the great men of the world; and as the world have been astonied at him and despised him, Kings shall shut their mouths at him: as much as to say, As men when in the presence of a Prince or great man hold their tongues and are silent out of respect and honour; so, Kings and Potentates shall be silent in his presence, in the day of Christs glory: though in Christs suffering day, every one spake against him, called him *deceiver* and *Beelzebub*, and trampled upon him; O yet there's a day, saith God, wherein my Son shall be exalted and shall be very high, and then the Kings shall shut their mouths at him, the great men of the earth shall be dumb, they shall not dare to speak a word in the presence of him, there shall be such a dread in the

day

day of his Glory; and truly, this too you shall see *Phil.* 2. 6, 7, 8 *verses*, Because Christ when he was in the form of God, and thought it no robbery to be equal with God, was willing to be vilified, and to be trod upon, was willing to be of no account, that he might thereby glorifie his Father, and save sinners; therefore saith the Lord, I will highly exalt him: *Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow:* so exalted, as every knee shall bow before him. We are not to understand this of the Popish bowing of the knee at the name of Jesus, for such creatures are said here to bow the knee, that have no knees; and then too, as well every tongue shall confess him, as every knee bow to him: But the meaning is this, that as Jesus Christ had been dishonoured in the presence of men and Angels, so, a day shall come, that Jesus Christ shall be so exalted by the Father, and that in the presence of men and Angels, that all men and Angels, all creatures in heaven and earth, and under the earth, they shall all bow to Christ, that is, subject to him, worship before him, and every tongue shall acknowledge that this Jesus that was crucified, and made a reproach at *Jerusalem*, that he was the Lord Christ, the glory of God the Father, so that Jesus Christ is to have a Kingdome, wherein all his enemies are to be under his feet, subjected to him, and this as the reward of his sufferings. This is the sum of that that hitherto I have been speaking of, *that it was a thing that was concluded upon between God and Christ even in Eternity, when the first foundation of the Covenant of Grace was laid, that the*

Lord

Lord Jesus Christ in recompence of what he was to do here on earth, for the bringing about the salvation of sinners, shall in reward of his work have a glorious Kingdome given to him by his Father, so that this Kingdom of Christ, it's founded in the new Covenant, *in the very first striking of it up betwixt the Father and the Son.* But then

Secondly, *It's clear if we look unto the Promulgation of it*; the first Promulgation of the new Covenant, was to man immediately upon the fall: so soon as *Adam* was fallen, the Lord comes to him, and in the Lords first words of promise to him, we have couched this thing that we are speaking of, namely, the Kingdome of Christ; yea, it was one great part of it, *that Christ should have a visible Kingdom*: I take it, that that promise that we have in Gen. 3. 16. *The seed of the woman shall break the Serpents head*, that it doth very clearly hold forth this thing, as will appear if we do but consider, as,

Who is meant by the seed of the Woman, so likewise

What we are to understand by breaking the head of the Serpent.

It's not questioned but that the seed of the Woman is Jesus Christ, who was born of a woman in the Fathers due time.

Now about the breaking the head of the Serpent, is the Question; There may be a question, Whether that the breaking of the Serpents head, were onely a spiritual victory and conquest, obtained by Christ over the Serpent and his seed; or, whether there be not something further in it. Now indeed I conceive, that though there is that in it, namely, Christs spiritual victory and con-

conqueſt, yet there is more in it, *viz.* that this breaking the head of the Serpent, doth alſo hold forth an outward victory and an outward triumph, an outward glorious conqueſt, that Chriſt and his, ſhould have over the Serpent and his ſeed. And the reaſon is this *That this puniſhment of the Serpent and his ſeed it's come upon them, as a recompence of what the Serpent and his ſeed, have done or ſhould doe to the woman and her ſeed*; to break the Serpents head, it's brought upon him as a puniſhment, as it were by the law of Retaliation, like for like: he had been bruiſing, he had been doing all the miſchief he could, and God foreſaw he would doe all he could, therefore ſaith the Lord, *The woman and her ſeed ſhall break the Serpents head, and his ſeed*; now this being ſo, *look how the Serpent hath bruiſed the heel of the woman and her ſeed, in like manner, muſt the woman and her ſeed, break the head of the Serpent and his ſeed*; but now the Serpent hath not onely bruiſed the heel of the woman and afflicted her ſeed in a ſpiritual way, by ſpiritual Temptations, he hath not done this onely; but this Serpent hath afflicted the woman outwardly; the Serpent hath been afflicted of the woman, one while by cauſing of Rents and Diviſions among the womans ſeed; another while, by raiſing up perſecution againſt the woman and her ſeed; he hath in an outward way afflicted the woman and her ſeed, therefore there ſhall be a day wherein Jeſus Chriſt and the faithful of God, his faithful Children ſhall break the head of the Serpent and his ſeed, in an outward way; there muſt be ſuch a day, becauſe this comes in as a juſt recompence of what the Serpent had done to them.

Now

Now if we ſhould but look whether or no there hath been ſuch a day at any time as yet, truly we cannot finde ſuch a day: for if ſo be we ſhould look into former times, and run through the times of the old Teſtament, we ſhall finde that the whole time was (in a manner) the Serpents day: in the morning of the old Teſtament, what blows doth the Serpent give to the womans ſeed, when he held them in that ſore bondage in *Egypt*; and in the evening of the old Teſtament, what a fearful blow doth he give again to the womans ſeed, in that great diſperſing of the *Iſrael* of God into all the quarters of the world? Let us look into the morning and evening of the old Teſtament, and we ſhall finde that the Serpent had not his head broken, but he was an affliction to the woman all that time: and though it's true indeed, the middle of that day was ſomewhat more calme and pleaſant, the woman and her ſeed having ſome reſpite, under ſome of the Judges and good Kings of *Iſrael*, and was able to bear up her head againſt the Serpent, and now and then to give him a blow; yet it was not like the breaking of his head, there was no ſuch thing as the breaking of his head; but now there ſhall a time come, wherein the Serpent ſhall have his head broken, that is, he ſhall receive a more deadly blow from Jeſus Chriſt, and thoſe that are his, then ever he hath given to them; for it's a greater thing to have the head broken, than to have the heel bruiſed. And if we look to the new Teſtament times, this hath never been done yet; for the firſt three hundred years, that great red Dragon, the Pagan Roman Empire, did perſecute with moſt

moſt bloudy Rage, the woman and her ſeed, and was red with her bloud, *Revel.* 12. 3, 4. and as ſoon as ever the Dragon, the Pagan Power, was off the Stage, then comes the Beaſt, and he follows that courſe the Dragon before him had done, of perſecuting the woman, for 1260 years, and ſhe all that time is in the wilderneſſe, in ſackcloth and aſhes; which time is but now expiring: ſo that if we look to the new Teſtament, even unto this day, it's clear, that the Dragon and the Beaſt have afflicted the woman; therefore yet, the woman hath not had her day upon the Serpent, but there is a time wherein the woman muſt have a day upon the Serpent to break his head; therefore there is ſuch a Kingdome wherein the Saints of Jeſus Chriſt ſhall cruſh all the enemies of Jeſus Chriſt in the world.

The whole time of the world is held forth by two great days; There is the day of the ſeed of the Serpent, and there's the day of the ſeed of the woman. Firſt, The Serpents ſeed have the day, and that day all their work is to afflict the woman, to perſecute the Saints; but all that ever they can do is but to *bruiſe her heel*, they cannot deſtroy her. I, but there's a day which the woman, and the ſeed of the woman is to have; now that is after the Serpent hath had his day, and in that day the ſeed of the woman, *breaks the head* of the Serpent, that is, gives a deadly blow unto the Serpent, and the ſeed of the Serpent; that as the woman hath been afflicted by the Serpent, ſo he ſhall receive a deadly blow from her: ſo that in the firſt promiſe that was made to man after he was fallen, truly there was this, the viſible Kingdom of Chriſt; and

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we may ſay that this notion of the fifth Monarchy (as now it's called) or of the viſible kingdom of Chriſt, truly it's not a new fond notion, (though things may be ſaid to be new, in reſpect of diſcovery, and our looking into them, yet) it's as ancient as any truth in the whole word of God: in the very firſt Promiſe wherein was laid the foundation of our Salvation, there was laid the foundation of Chriſts kingdom. Gods glory and mans happineſs go together: as the glory of God ly's in our happineſs, ſo the glory of Chriſt ly's in the glory of his kingdom.

Again, let us look Thirdly, *unto the new Covenant in the Renovation of it*; as in the firſt making of it, and in the firſt Promulgation of it to man, we have this (as I have ſhewed you) as one great branch of it, the kingdom of Chriſt; ſo look unto the Renovation of it, God did renew this Covenant again and again, and in the renewing of it, he did always include this thing as a main branch of it, namely, Chriſts viſible kingdom. I do ſpeak this the more fully, becauſe I take it here ly's a main foundation for our faith in this great thing that is controverted in this day, namely, the Kingdom of Chriſt; for we all look for Salvation by the new Covenant, we all know the new covenant is an Everlaſting thing, and whatever is in the new covenant is like it ſelf, unchangeable and Everlaſting: and if therefore the viſible kingdom be a piece or branch of that, then ſuch a thing there muſt be. Now, I ſay, look *into the renewing of this Covenant*, and we ſhall finde that there is likewiſe this kingdom held forth: the new

covenant vvas twice more eſpecially renewed, or vvith two perſons more eminently, namely, vvith *Abraham*, and vvith *David*.

The covenant vvas renewed vvith *Abraham*, and therefore it's oftentimes called *The New Covenant made with Abraham*: Now if vve look into that, vve ſhall finde the great thing that vvas held forth in it, is this, of Chriſts viſible kingdom, vvherein Chriſt ſhall bear Rule over all his enemies, conquer all his enemies; if vve look unto this covenant as renewed to *Abraham*, in the *Galatians* the Apoſtle ſpeaking of this promiſe, applies it to Chriſt: now look upon the promiſes that vvere made to *Abraham*, and vve ſhall finde this truth, that there vvas ſuch a thing held forth as an outward viſible kingdom, *Gen.*22.16,17,18 *verſes*. *And ſaid, By my ſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not with-held thy Son, thine onely Son; That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the Stars of the Heaven, and as the ſand which is upon the Sea-ſhore; and thy ſeed ſhall poſſeſs the gate of his enemies; and in thy ſeed ſhall all the Nations of the earth be bleſſed; becauſe thou haſt obeyed my voice. Thy ſeed:* to *Abraham* and his ſeed vvere the promiſes made, ſaith the Apoſtle, *He ſaith not, to ſeeds, as of many, but unto ſeed, as of one, Chriſt*; and that here it muſt be underſtood not of *ſeeds as many*, but of the *ſeed, as one, the ſeed Chriſt*, is clear, becauſe it's ſaid, *thy ſeed ſhall poſſeſs the gate of his Enemies*, not the gate of *their* Enemies: which if it had been ſpoken of *ſeeds* as many, it ſhould have been; but it's the gate of *his Enemies*, and ſhews that it's ſpoken of Chriſt:

now

now that which is promiſed is, that *Chriſt, Abrahams ſeed, ſhall poſſeſs the gate of his Enemies*; there ſhall be a day wherein Chriſt ſhall poſſeſs the Gate of his Enemies.

Queſt. *What is the meaning of that?*

Anſw. Why truely the meaning is this, that a day ſhall come wherein Jeſus Chriſt ſhall have power over all his Enemies in the world, he ſhall have rule over his Enemies: he that hath been trodden upon in his members, we cannot ſay that he hath ruled over his Enemies yet, but a day ſhall come wherein he ſhall have an abſolute rule over his Enemies; which is expreſſed here by the *Gate*; as when a Conqueror comes againſt a city or caſtle, when he hath once poſſeſſed the Gate, he hath gotten the ſtrength of it, and they are all under him, and at his mercy; ſo there ſhall a day come, wherein Chriſt ſhall poſſeſs the *Gate of his Enemies*; they ſhall all be brought under him, in ſuch a manner, as they ſhall be all ſubject unto Jeſus Chriſt and his. But now there hath never been ſuch a day as yet; indeed the Enemies of Chriſt they have hitherto poſſeſt *his Gate*: if you look from the firſt day to this day, the Enemies of Chriſt have ever been in *his Gate*: that is, they have been treading the Church underfoot, which is moſt properly *his Gate*; But there is a day wherein Jeſus Chriſt ſhall poſſeſs *their Gate*, and tread them underfoot; therefore there is ſuch a thing as a viſible kingdom held forth in this promiſe made to *Abraham*. Look but to that promiſe made, *Rom.* 4. 13. where the Apoſtle ſpeaks thus; *For the promiſe to Abraham, was not to Abraham, or to his*

ſeed through the Law, but through the righteouſneſs of faith. The promiſe to *Abraham* that he ſhould be heir of the vvorld, was not to *Abraham*, or to his ſeed through the Law; there vvas a promiſe expreſly made to *Abraham* that he ſhould be heir of the vvorld: vve do not finde this promiſe in *Geneſis*, in ſo many vvords, therefore it ſeems to me, that the Apoſtle doth gather up the ſum of all the promiſes made to *Abraham*, and he doth ſum up all in this, God promiſes to *Abraham* that he ſhould be heir of the vvorld. All the promiſes, that *Abraham* ſhould be a Father of many Nations, all Nations ſhould be bleſſed in him, his ſeed ſhould poſſeſs the gate of his Enemies; vvhat is that now that is the great thing held forth in all thoſe promiſes? vvhy, it vvas, that he ſhould be *heir of the world*; and the promiſe therefore is of ſuch a thing: and indeed it was the ſubſtance of them all, the marrow of them, that *Abraham* ſhould *be a great and an abſolute heir*, and ſhould have all the vvorld given to him.

Now let us conſider this, it's the promiſe of God, and he cannot lie; *Abraham* himſelf never did poſſeſs the whole world, but was a ſtranger in it, dwelling in Tents and Tabernacles, *Heb.*11.9. And if we look to the natural ſeed of *Abraham*, namely, the Jews, they never yet poſſeſt more than that little ſpot of Land, the Land of *Canaan*; and they have been caſt out of that a long time; and if we look unto the believing Gentiles the ſpiritual ſeed, they have been to this day perſecuted in the world, it's out-caſts, the off-ſcouring of it, and cannot in any ſence be ſaid to have been made poſſeſſors

of

of the world, as an heir (which is the Apoſtles word) is made a poſſeſſor of his Inheritance, where he bears rule as a Lord, and all within the compaſs of his Inheritance, are to him in no other capacity but of Servants and Tenants. *Abraham* was the heir of it, but they never had the poſſeſſion of it; yet there is a time wherein they ſhall have the world: for God who made the world, and hath given it to whom he pleaſeth, was pleaſed of his own good will to give it to *Abraham*: indeed, what right had *Abraham* to the land of *Canaan*? but God who hath right to all, was pleaſed to give it to *Abraham*: why ſo here, *Abrahams* ſeed have the vvorld given them; there muſt be a time vvherein the ſeed of *Abraham* ſhall poſſeſs the vvorld, as truely as the ſeed of *Abraham* did poſſeſs the land of *Canaan*, vvhich God gave to *Abraham* and his ſeed. Novv, I ſay, this hath not been, and vve cannot look upon this, as if ſo be the fulfilling of this promiſe vvere in giving them a part of it; for God promiſes the world, and therefore indeed there is a time wherein *Abraham* and his ſeed are to be poſſeſſed of the world: and if ſo be there were not, what were *Abraham* and his ſeed better for the promiſe, if ſo be they never poſſeſs it? And this promiſe is ſaid to be made to *Abraham not through the Law, but through the righteouſneſs of Faith*, and that is upon the account of the new covenant; for in the *Romans* it's ſaid, *That the righteouſneſs which is of Faith ſpeaks on this wiſe*; he doth oppoſe the old covenant unto the *righteouſneſs of Faith*; ſo that by the *righteouſneſs of Faith* we are here to underſtand the new *cove-*

vant; and this promise made to *Abraham* as heir of the world, & that as of the righteousness of faith, comes in upon the account of the new Covenant.

Let me add one notion more upon this Scripture, that this promise is made to *Abraham*, that he should be *heir of the world*: the Lord he doth give to *Abraham* as a pledge, or as an earnest of this great promise, the land of *Canaan* to him and his seed: and now as *Abraham* while he was a stranger in the land of *Canaan*, he had the land of *Canaan* given to him and his seed by God; and so had a true right to it; so, Jesus Christ, though he is now a stranger in the world, little known in the world; and the seed of Christ wander as strangers in the world, yet they have a true right, and Christ hath a true right unto this great heirdome of the whole world, as true a right as *Abraham* had unto the land of *Canaan*, when that indeed he was but a stranger in it; and look as *Abrahams* natural seed, the Jews, upon their coming out of *Egypt*, they were by God possessed of that land, which God did give to *Abraham*, as a pledge or an earnest of the great Inheritance; so likewise shall *Abrahams* seed both natural and spiritual, Jew and Gentile, (for now they are both one, for the partition-wall is broken down) this seed of *Abraham*, when God shall set his hand the second time, gathering together his people, *Isa.* 11. 11. that is, when he shall deliver his Children from the Antichristian Tyranny and Bondage, and he shall bring the Jews into their own Land, in that day shall they as truely be possest of this great Inheritance of the whole world, as *Abrahams* natural seed when they went out of *Egypt* were possest of the land of *Canaan*: and to make

this

this a little out, first *Abraham* was made by God an heir of the whole world, and that indeed is the great Inheritance that is here promised: the promise to *Abraham* was as to an heir of the whole world. And secondly, *Abraham* was made an heir of a lesser inheritance, and that was given by God to *Abraham* and his seed, to live upon (as I may so say) until the appointed time came that they should possess the whole world: now one was the pledge of the other; and answerable hereunto, *Abrahams* seed have two great Captivities, of which one was the Type of the other. First, *Abrahams* seed was carried captive into *Egypt*, and in Gods due time, God brings them out; and when he had brought them out, God puts them into that land that was the pledge of that great Inheritance; now after that, they sin against God, & he delivers them into a greater and longer Captivity; so likewise, *Abrahams* seed (who wonderously encreased in the time of their first Captivitity in *Egypt*) in the time of this long Captivity do wonderfully encrease; for now the Gentiles come in, and they are his seed; now *Abraham* is made the Father of many Nations; now *Abrahams* seed being encreas'd to a multitude of Nations, as the promise is, God will bring them forth a second time; and as he did upon the first bringing them forth, he gave them the land which was as the type of the promise, so at the second time of bringing them forth, he will give them the whole world, which he hath promised to them.

Secondly, *Look upon the Renewall of this Covenant with David*; as the new Covenant was renewed with *Abraham*, so likewise it was renewed with *David*; the renewal of it with *David* we

have, if we look into the 89 *Psal.* 3 & 4 *vers. I have made a Covenant with my Chosen; I have sworn unto David my Servant: thy seed will I establish for ever, and build up thy Throne to all Generations. Selah.* What this Covenant is, observe in the 4th verse: *Thy seed will I establish for ever, and build up thy Throne to all Generations*, that is the great thing, the great branch of the Covenant made with *David*, *I will build up thy Throne*; but whose Throne is this? *Davids* Throne, as *David*? no, it's not *Davids* Throne, but indeed Christs, spoken of under *David* as a Type of Christ as King; and that is clear, if you look into the 19 *vers. Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.* This *David* here, it's clear it's spoken of Jesus Christ, though *David* was the Type of Christ, that mighty one: and then again, it's more clear in the 27 *vers. Also I will make him my first born, higher then the Kings of the earth, I will make him my first born:* It's Jesus Christ that is the Fathers first born, and it's Jesus Christ that is to be exalted higher then the Kings of the earth; *David* was never exalted higher then the Kings of the earth: there have been Kings of the earth, that have been higher as to outward glory, then *David* was; but it's Jesus Christ that is exalted higher then the Kings of the earth. But

Quest. How doth it appear that this is the new Covenant?

Answ. Why, it appears from two things.

First, it appears *from the unalterableness of it*, in the 34 *vers. My Covenant will I not breake, nor alter the thing that is gone out of my lips.*

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It was such a Covenant that this Kingdom was founded upon, that God would not break nor alter; and therefore the new Covenant.

Secondly, Because there was *an Oath added to the Covenant*, in the 25 *ver. Once have I sworn by my holiness, that I will not lie unto David.* Here's the Oath of God, *Once have I sworn*, saith God: do you think that I will be false to *David? Once have I sworn*, and that, *by my holiness*, the highest thing that God could swear by. Now it must therefore be the new Covenant, because there's an Oath added to it; when the Lord made the old Covenant, there was no Oath went with that: therefore the Apostle in the 7th of the *Hebrews* saith, That the Priests of the old Covenant were made without an Oath; but now the Priest of the new Covenant he is made with an Oath, 20. & 21 *ver.* The Priesthood of the new Covenant is confirmed by an Oath: whatever God doth in the new Covenant, there goes an Oath with it: and so when Christ is made the high Priest of the new Covenant, the Lord swears. Whatever he doth, I will do; what he doth as a Priest, I will ratifie and confirm it, I will never repent me of it; there's an Oath: but now the Priests of the old Covenant are made without an Oath; and because it's confirmed by an Oath, it's clear it was the new Covenant, the whole new Covenant hath an Oath goes with it: *God willing to shew unto the heirs of promise the immutability of his promise, he confirms it with an Oath, that by two immutable things in which it was impossible for God to lie, we might have a strong Consolation*, &c. So that it's clear, this is the new Covenant: but here's one promise hath a special Oath to it; it's worthy observation

observation what piece of the new Covenant the Lord especially swears to, and that is *this promise of Christ's kingdom: Once have I sworn by my holiness, that God will not lye to David*; and what is that that God swears to? it's this, that *his seed shall endure for ever, and his Throne shall be as the Sun before him.* Now to this promise is added a special Oath; and it's observable, that the Lord speaks of Christs kingdom several times in Scripture (there are four times that the Lord speaks of this) and he doth swear to it.

When he made *this Promise to Abraham, that his seed (Christ) shall possess the Gate of his Enemies*, Gen. 22. 16. *By my self have I sworn*, saith he: when he comes to make *this promise to David*, that Jesus Christ shall have a kingdom, God swears again, *Once have I sworn by my holiness, that I will not lie unto David*; *His seed shall endure for ever; and his Throne as the Sun before me.* Again, if you look into *Isa.* 45. 13. you have God swearing again there, *I have sworn by my self; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.* Why, what is the meaning of that? why it's the very same with that in the *Philippians*; every knee shall bow to Christ, every tongue shall confess that Christ is the Lord; it is the exalting and setting up Christ Jesus as King: So, if we look into *Isa.* 54. 9, 11. *Oh thou afflicted, tossed with Tempest, and not comforted*; and in the 14 *vers. In righteousness shalt thou be established, and thou shalt be far from oppression*; it's a description of Christs kingdom, which he confirms by his Oath in the 9 *vers.* speaking of this very

time

time of the kingdom of Christ. *For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee*: that is, he would not in that day be wroth with his people, so as to put by the fulfilling this good word of his promise: I will make good this piece of my Covenant.

Now if we consider it, surely there is something in it, that the Lord should confirm all the new Covenant by an Oath, and should confirm one branch of it, and that by an Oath, swearing by *himself*, and by his *holiness*, and by his *righteousness*; and swearing that he would *not lye*, and swearing that it should be as *certain as the word to Noah*, that the world should never be drowned again. That the Lord should swear over and over to it, surely there is much in it: now the Lord hath done thus as to Christs kingdom; whatever the world say, the Lord hath founded this upon the new Covenant, and he hath confirmed this new Covenant with an Oath: when the Lord saw what opposition there would be in the world, and what distrust in his peoples hearts, lest any should doubt of it, he comes over and over again with this particular branch of it with an Oath; I have sworn, I have sworn, I have sworn, that my Son shall have a kingdom. So that in the Covenant with *David*, there was the promise of the kingdom of Christ.

Fourthly, *Let us come to the work it self, where the work doth begin to rise, in the world; and you shall see that it doth begin to rise, and that upon the account of the new Covenant*. The work of Christs kingdom, the glorious beginning of it, it shall be about the time of the Jews coming

ing in: and indeed, the coming in of the Jew shall be a very great advancement of this Kingdom, and where-ever the Lord doth speak of th coming in of the Jews, he doth lay it upon th foundation of *this new Covenant*; and indeed it a very great argument to me, against those that think there is no such thing as the kingdom of Christ, because God hath so often laid it upon his *new Covenant*. Look into *Levit.* 26. the Lord had spoken before of rejecting, and of the casting of them off, 42 *ver.* he saith, when they should be cast off, *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the Land.* This doth not only look to the rejecting of the people of *Israel* for a time, when they were carried Captive into *Babylon*, for that was a rejecting onely of part of the seed of *Abraham*; but it doth look to their long Captivity, of all the seed of *Abraham*, for these many hundred years; the Lord engages he will restore them, and restore them upon the account of remembring his Covenant; *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember, and I will remember the Land*: and I will bring them back again, and I will gather them upon the account of my Covenant, saith God, *Deut.* 4. 30, 31. In the 27 verse, *Moses* had been speaking, *The Lord shall scatter you among the Nations, and yee shall be left few in number among the Heathen, whither the Lord shall lead you*: then he tells them in the 30 verse, *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if*

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thou turn to the Lord thy God, and ſhalt be obedient unto his voyce: even in *the later days* (minde the expreſſion) *in the later days, if thou turn to the Lord thy God, and ſhalt be obedient unto his voyce, (for the Lord thy God is a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy Fathers which he ſware unto them.* When the Lord hath caſt them off, they ſhall be gathered, and that upon the account of his Covenant: and ſo in *Iſ.* 54. that chapter is a propheſie of the converſion of the Jews, and of that glory that ſhall follow thereupon: and the Lord doth engage his Covenant for the bringing of it about. *The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee; neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.* So likewiſe in *Jer.* 33. the two laſt verſes; *Thus ſaith the Lord, If my Covenant be not with day and night, and if I have not appointed the Ordinances of Heaven and Earth: then will I caſt away the ſeed of Jacob, and David my ſervant, ſo that I will not take any of his ſeed to be Rulers over the ſeed of Abraham, Iſaac and Jacob: for I will cauſe their Captivity to return, and have mercy on them.* This is ſpoken of their laſt reſtoration, as I told you at firſt, and the Lord doth engage to reſtore them, and for that, he doth engage his Covenant; If ſo be that my Covenant be not firm, then, ſaith he, may I caſt away *Jacob* and *Iſrael* my ſervant; but if you believe my Covenant, do not believe I will caſt them away; *Exod.* 19. When the Lord had caſt them off, in reſpect of the old Covenant, he gathers them upon the account of the new

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Covenant, his Everlasting Covenant. So likewise, *Zach.* 9. 1. which Chapter is a prophecie that looks unto the last times, as is clear from the first *verse*, for it looks to the time wherein *all the eyes of Israel shall be toward the Lord*; so you have what is spoken in the 9 *verse* quoted by the Evangelist *Matthew*; *Thy king cometh riding upon an Asse, and upon a Colt, the foale of an Asse*; it's clear it looks unto the last times: so, if you look into the 10 *ver.* *And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem: and the battel-bow shall be cut off; and he shall speak peace unto the Heathen, and his Dominion shall be from Sea even to Sea, and from the River, even to the ends of the earth*; it looks to the time of Christs kingdom: now in that time God will gather together the Jews: in the 11 *ver.* *As for thee also, by the blood of the Covenant, I have sent forth thy prisoners out of the Pit, wherein is no water.* The Lord will gather them in that day, and that upon the account of the new Covenant, *by the blood of the Covenant* they are gathered. And as the Apostle *Paul* speaks of the conversion of the Jews, *Rom.* 11. He speaking of the natural seed that were broken off that we might be graffed in, and how that they should be graffed in again, as he tells us in the 26 *verse*; *For this is my Covenant unto them*: he lays the foundation of all upon the Covenant; they shall be gathered; why? it's *my Covenant* with them. Now observe, this is a glorious piece of the work: that that shall be the most excellent piece of the work in the rise of Christs kingdom, in the calling of the Jews, it's this, *That it stands upon the new Covenant*: The foot of Christs kingdom is bottomed

tomed upon the new Covenant, it was founded upon the new Covenant in Eternity; it was lodg'd in the new Covenant in the first Promulgation of it to men; it was a piece of the Covenant with *Abraham* and *David*; and when he tells us the work of his kingdom shall rise, he tells us it shall arise upon the foot of the Covenant: now lay all these together, and what can be more clear than this, *That the kingdom of Christ it's a glorious piece of the new Covenant, it's a branch of the new Covenant, it's such a piece (as I told you before) as the Lord hath been pleased (in an especial manner, which he hath not done to any one branch of the new Covenant besides it) to swear to, again, and again, and again, and again, that it shall be.*

If it be so, that the kingdom of Christ is lodg'd up in the new Covenant, that it's founded there; First, We may learn this, *That let men or Satan do what they can for the crushing and the keeping down such a thing, yet a day there is, when it will come forth, and that in the spite of all the power of men and hell*; for it's a piece of Gods *Covenant*, and it's a piece God hath *sworn to*; and if the God of Heaven be able to make good his Oath, and perform his Covenant; and if he will not let his new Covenant that he hath spoken so highly of, his Everlasting Covenant, that he hath laid the Salvation of all his Children upon, his own glory upon, if he will not let that fall, he must bring this thing to pass: therefore let men do what they can, or let Satan do what he can, yet when that all the Power of Hell, and all the wisdom of men, when it hath acted and put forth it self to the utmost, for the hindering such a thing; that God who made this Covenant, and who keeps Covenant, and hath sworn

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ſworn he will not alter the thing that is gone out of his lips, and ſworn again and again, that he will make Chriſt higher then the kings of the Earth: this God will bring forth ſuch a thing, for his Covenant is a ſure Covenant, and an Everlaſting Covenant, and therefore indeed it's not for us to ſtruggle againſt the will of God, and the Covenant of God; it's good for us to wait upon God for his will in all things, ſo for this, the time for Gods bringing forth the kingdom of his Son: but for men to ſtruggle againſt this truth, when God brings it forth, men may undo themſelves, becauſe it's ſtriving againſt God, and one great branch of the new Covenant.

Secondly, If it be ſo that the kingdom of Chriſt is lodg'd up in the new Covenant, vve may hence learn, *That the unworthineſs of the Saints, it cannot, it ſhall not hinder or deprive them of this mercy*: For new Covenant-mercies they come riding over the head of all things that ſtand in the way; new Covenant-Grace is a triumphing Grace, it's a Grace that rides in Triumph; vvhatever it meets vvith, it rides over, it's ſuch great Grace. Now this kingdom of Chriſt comes on upon the account of the new Covenant, & it's the grace of the new Covenant, that ſhall uſher this kingdom into the vvorld; and as this Grace vvill bring it through all the oppoſitions of men and Hell, ſo will it even come over the ſin and unworthineſs of the Saints: if ſo be that it vvere upon the account of the old Covenant, indeed vve ſhould have little hope, Gods people in this day vvould have little hope. When I have many times in ſerious thoughts, lookt over the generation of the Saints, all parties, it hath been a greater diſcouragement, as touching

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the work, then all the Powers of the world, for upon the account of the old *Covenant* we are gone; to conſider the Unworthineſs of the Saints, it's a harder thing to get over this, then to get over all other things: but conſider, this is the ground of the Work, the new *Covenant*; if this Kingdom were upon the old *Covenant*, I have oftentimes thought we ſhould never have any hope that ſuch a thing ſhould riſe up in the world; and though God might uſe another Generation, yet this Generation muſt die, becauſe they have all broken Covenant with God: yet now ſeeing its riſing ground is upon the new *Covenant*, though the people of God are exceeding unworthy, yet notwithſtanding they may have mercy; and that ſoul that is moſt unworthy, yet he may come to be partaker of that bleſſedneſs of the new Kingdom. When the Children of *Iſrael* were going through the Wilderneſs, and the Lord was dealing with them according to the old *Covenant*, they murmured againſt God, and they all fell in the Wilderneſs; and ſo it would be with us in this day, if he dealt with us upon the account of the *Old Covenant*; but becauſe *God* deals with us upon the account of the *New Covenant*, as the people of *God* have cauſe to be humbled for all their ſins, yet conſider, this cannot hinder, but the Lord can yet; and the Lord indeed I hope of his grace, will do glorious things for his Children, notwithſtanding all their unworthineſs, his grace ſhall come triumphing over all theſe. *David*'s kingdom grew out of the *new Covenant*, therefore it was not the unworthineſs of him nor his followers that could hinder it from riſing. If you look upon *Sauls* kingdom, it ſeems to be glorious at the firſt; but afterwards, becauſe it was not founded on the

new Covenant, it grew worse and worse; *Saul* at first seem'd to have much Faith and Self-denial: when the Lot fell upon him, and they were commanded to bring him forth to Crown him King, *he hid himself*, that they were forc'd to enquire of the Lord to know where he was: and when the Children of *Belial* said, *How shall this man save us? they despis'd him, and brought him no presents, but he held his peace:* in the 1 *Sam.*9.27. he seem'd to be so patient and so humble, as if he took no notice of it: so in the 1 *Sam.*11.12,13. there you shall finde, after they had gotten a great victory over the *Ammonites*, & some of the people *said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men that we may put them to death: And Saul said, There shall not a man be put to death this day: For to day the Lord hath wrought Salvation in Israel.* As if *Saul* should have said, I will never give way to passion and rage, why? the Lord hath wrought glorious Salvation in *Israel* this day, the Lord with his Salvation hath been among us, and by his mighty Salvation hath delivered us; his heart seems to be wonderfully taken with the deliverance: but afterwards, look upon *Saul*'s Kingdom, and it's still waning and decaying more and more; and why? because it was founded upon the Old Covenant. But look upon *Davids* Kingdom, and you shall see in the beginning of it, it did arise through many failings and infirmities, that both were in *David* himself, and in his Followers; *David* he runs away from *Saul*, goes to *Abimelech* the Priest, and tells a Lye to get some Bread, and *Goliah*'s Sword: afterward he runs to *Achish* king of *Gath*, and fains himself mad: and when he had been in-

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ding the Country neer unto him, where he dwelt (at *Ziklag*) and *Achish* asked him whither he had made his road that day, 1 *Sam.* 27. 10. *David* tells him a flat untruth, that they had been *against the South of Judah*: At another time, he fail'd exceedingly, when in a way of revengeful rage he would go against *Nabal*, to cut him off, and all his house, for denying him provision; these were staring offences; men (no doubt) did wonder what would become of *David* and his Cause, that was attended with so many weaknesses and offences. And look upon his followers, and see what a rabble Rout he had at first, 1 *Sam.* 22. 1. *When David was escaped to the Cave Adullam, then every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a Captain over them*; if one should seriously look upon *David* and his Followers, would he think there should any good come of it? many, no doubt, did thus look upon *David* and his followers, & therefore expected no good to come of his Kingdom. I bring it to this end, to shew, that though men may have never so many infirmities and weaknesses, yet if the work arise through the New Covenant, it shall go on with a notwithstanding: *Davids* Kingdom was founded upon the New Covenant, and therefore it was carried on, through all difficulties and weaknesses; and *Sauls* Kingdom arose onely out of the Covenant of Works, and therefore (though it had a glorious beginning) it did wast away. Therefore let not the hearts of Gods People faint or be discouraged, though there are gross failings among the Saints, and in those too, that desire to be friends to *Davids* Kingdom, though there be

much of paſſion and the infirmities of men in them: Conſider, Chriſts viſible Kingdom in this World ſtands upon the foundation of the *New Covenant*, it did help *David* to the Kingdom, though through many Infirmities. I ſpeak not this, to indulge any infirmities in Gods Children, I deſire that this glorious Cauſe might be ſo managed, as it deſerves; yet ſuppoſe it's manag'd with many infirmities, ſo that many ſtumble at it, ſaying, Can this Monarchy ever proſper? Let ſuch conſider that this glorious bleſſed Cauſe is founded upon the *New Covenant*; and though men cannot over-look infirmities, yet *God* will, & accompliſh the thing notwithſtanding them, for the *New Covenants* ſake, *I will be merciful to their ſins, and remember their iniquities no more.* Conſider: when Jeſus Chriſt rode to *Jeruſalem* as a King, he did not chuſe the moſt glorious beaſt to ride upon, but he choſe that beaſt that was moſt weak, contemptible and ſimple: ſo now the Lord he chuſeth *weak things to confound the ſtrong, and fooliſh things to confound the wiſe.* We have a good Cauſe, and we are upon a good ground, we are upon the New Teſtament ground; & ſeeing it's founded upon the *new Covenant*, the grace of the *Covenant* will triumph over all the weakneſſes & infirmities of the Saints that labour to carry it on; the Lord makes uſe of the weakneſſes of his people ſometimes, to make others blind, and to ſtumble, to be a rock of offence: but when the Work is done, all their weakneſſes ſaith the Lord, ſhall be forgotten, the Lord will come and ſwallow up all in the *New Covenant*: as *David's* weakneſſes were a ſtumbling-block to thoſe that lived in his age, and when the Lord had ſtumbled all in that Age and Generation, then he

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makes his Work to ariſe higher and higher through the grace of the *New Covenant*: and ſo it will be with the viſible Kingdom of Jeſus Chriſt, becauſe it's founded on the *New Covenant*, which is a ſure and an everlaſting Covenant; he hath made *with me an Everlaſting Covenant, ordered and ſure*: the Lord hath founded it ſo ſure, that all the devils in hell, and all the rage of men in the world, cannot hinder it: *Though my houſe*, ſaith *David*, *be not ſo with God, yet he hath made an everlaſting Covenant with me, which ſhall ſtand*; though the Saints do not grow in grace, yet this glorious work of Chriſts Kingdom, which is founded upon the Everlaſting Covenant muſt go on: the Houſe that is builded upon the Rock, though the winds blow, and floods ariſe, and beat upon the Houſe, it ſtands faſt, becauſe it's built upon the Rock; ſo Chriſts Kingdom it hath a rocky foundation, it's founded upon the *Covenant* of *God*, that is, an impregnable Rock; it's ſuch a Foundation that all the World cannot hurt; if any come and ſtrike at it, it will grind them to powder: this is a ſweet conſideration, and ſhould provoke us to look up to *God*, for the accompliſhing of this great Mercy, and to look unto him for new Mercies. *God's* People ſtand for nothing concerning this Kingdom, but *God* will make the World one day know, it was a piece of the *New Covenant*. The unworthineſs of the Saints ſhall not hinder them of this Mercy, for *New Covenant* Grace will ride triumphing over the head of all the infirmities of the People of God.

Thirdly, Another thing (if it be a mercy lodged up in the *New Covenant*) we may learn hence, is, *That it is not ſtrange, or it ought not to be ſtrange* *Uſe* 3.

to us, if we should see a death upon this work, if we should see this work struck dead, when it may be, it seems to be coming forth: for indeed it's God's way in bringing forth Mercies of the New Covenant, to strike the mercy dead. *Abraham* had two Sons, the Son of *Hagar* the Old Covenant, and the Son of *Sarah* the New Covenant; there's no death comes upon *Ishmael* the Old Covenant, but there comes a death (*Abraham*'s body is dead, and *Sarah*'s wombe is dead) upon *Isaac* the New Covenant; the New Covenant mercy is struck dead: so when the Lord will set up his Son as King, he will do it upon the account of the New Covenant, therefore we must expect this new covenant mercy to pass through death, so that God strikes the new Covenant mercy dead, before he brings it forth. When the Children of *Israel* came out of *Egypt*, they come out upon the account of the new Covenant; God remembers his covenant, & sends *Moses* to them, thereupon they are full of expectation of deliverance: but presently their burdens were encreased, and their oppression encreased, and thereupon all is struck dead, and they are further from deliverance then ever they were; and yet notwithstanding, when God had tryed but a while their faith and patience, (for that is the end of all his bringing deaths upon a work, to try our faith and patience, but) so soon as ever that was try'd, then the Lord brings them forth by his glorious hand. So it was with *David*, God had promised him the Kingdom, yet there was a wonderful death came upon *David*'s Kingdom: *David* is made a King, and some few come to him, and *David* had some faith: when *Abiathar* the Priest came to him, when he fled from *Saul*,

faith

ſaith *David*, *Abide with me, and thou ſhalt be ſafe, for with me there's ſafety:* but vvhen his kingdom is juſt ready to come to him, there comes a great ſentence of death upon the work, becauſe it's a new Covenant vvork, all is ſtruck dead, *I ſhall certainly periſh one day by the hand of Saul, and I muſt leave the Country*, ſaith *David:* So it's vvith all new Covenant mercies, that the Lord might try the faith of his Children, vvhich he will have tryed, and that he might make the mercy the ſweeter when it comes, and that we might be more in crying to him: God ſtrikes the work dead, that we might exerciſe the more faith & prayer: therefore let us not be diſcouraged, vvhen we ſee a ſentence of death upon it; it would be a great diſcouragement to me, if there vvere not a ſentence of death upon it. I ſhould believe then it were a greater way off then it is, *for if it be a New Covenant mercy, there muſt be a Sentence of Death put upon it.* As in mercies to a particular Soul, God will have the ſoul ſtruck dead, before the Lord reveal the New Covenant mercy to him, that the ſoul ſhall ſay, I can ſee nothing, I have nothing at all; it can ſee no wiſdom, no righteouſneſs, nothing in it ſelf, and vvhen all is ſtruck dead, then the Lord comes vvith new covenant mercies to the ſoul: ſo, when the Lord intends to ſet up his Sons Kingdom in the Earth, it muſt firſt be vvholly ſtruck dead.

Fourthly, If this kingdom of Chriſt be a Mercy lodged up in the Nevv Covenant, then *we ſhould wait upon God patiently for the bringing of it forth:* New Covenant mercies they are to be waited for: *Abraham* loſt himſelf greatly in murmuring vvhile he was vvaiting for the fulfilling of the new Covenant promiſe; he cries out, *I go* *Uſe* 4.

childleſs: he had a promiſe, & becauſe he ſees it not fulfilled, he cries, *I goe childleſs, and this Eleazar of Damaſcus, who is Steward of my houſe, muſt be my heir:* and what doth this his repining bring forth? why preſently the very next thing we read, is *Abraham* and *Sarah* diſtruſting God, lay their heads together, & upon advice, he goes in to *Hagar* (he turns in to the *old covenant*) and had fruit by her, and there *Abraham* reſts and ſettles himſelf ſome years; he goes and turns into the *old covenant*, by an impatient waiting for the *new covenant*; we are not to wait as Idlers do for help in a Ditch, and cry, *God help us*, but we are to wait as if we would have it in by our very ſtriving and ſtrugling; yet notwithſtanding there muſt be a quiet waiting on God for his time: ſo it ſhould be with us, for this *new covenant* mercy; wait for it patiently, be content with it in Gods own time, when he will bring it forth, and the more our heart is brought to lye down ſubmiſſively before God, it's a great Argument that the Mercy is ſo much the neerer; the Lord doth ordinarily in giving forth the mercies of the *new covenant* (though there may be ſtriving and ſtrugling for a time, yet) he brings the hearts of his children to this, Lord, when thou wilt, in thine own time. O that God would bring all the hearts of his children to this, that our hearts might not be engag'd by our own thoughts, but that we may be ſo free, that *God* may have his own time, that there may not be an impatient ſpirit in waiting.

Iſa. 55. And is it a *new covenant* mercy? *this will be a ſweet Mercy when it comes; all the New Covenant Mercies are ſweet Things*; whatever the world think of Chriſts Kingdom, when it comes it will

will be a ſweet thing; that the Saints ſhall have glory hereafter, doth that hinder the ſpiritual enjoyment of God here? ſo, the outward Kingdom of Chriſt, what will that hinder the ſpiritual enjoyment of Chriſt? But the devil plays his game; thus in the new Teſtament Times, he made men to look for an outward Kingdom onely, when Chriſt was about to ſet up a ſpiritual Kingdom; & now that Chriſt would ſet up an outward Kingdom, ſaith the devil, Look onely to the Spiritual Kingdom; as if the outward and ſpiritual Kingdom could not ſtand together; as if the glory of the Bodies and Souls of the Saints could not ſtand together.

And then again, if it be a *New Covenant* Mercy, *It will be a Spiritual Thing; though ſome may call it a carnal and a low thing, yet it will be a Spiritual thing:* the Lord teach us to wait upon him, to look up to him, to truſt in him, to rely on him, for there ſhall be a day of his Kingdom; our Work is to wait, ſeek, pray, and wait in theſe dayes; the Lord teach his people to go along with him; as the little children at his enterance into *Jeruſalem* eryed *Hoſanna, Hoſanna*; he rides upon a poor mean creature, the Foale of an Aſs, and the children follow him crying *Hoſanna, Hoſanna*: ſo we ſhould eye the Lord Jeſus now in the meaneſt appearances, and follow him, crying *Hoſanna in the Higheſt*, this we ſhould do. *Uſe* 6.

The Lord make us wait on him for his own Time, and that time is not far off, I cannot think it's far off; becauſe many think it a great way off, it's an argument to me it's neer, for God comes upon his people when he finds not faith on Earth: when God's people ſay it's far off, then it's neer; as, when God ſent *Moſes* to tell the Children of

Iſrael

Israel the Lord vvould deliver them, but befor: deliverance, the ſentence of death comes, & O, ſay they to *Moſes* and *Aaron*, vvhat have you brought us to? vvhere is their faith novv, expecting deliverance at the hand of God? Now it was worſe with them then before, and their bondage is encreaſed, and their deliverance was thought further off: O but then was the Lords time, he immediately brought it to paſs; then was the Lords time come, when their faith was gone. So when *David* ſtood up firſt upon the account of his Kingdom, ſaith he to *Abiathar*, Come with me, and thou ſhalt be ſafe, I am ſure God will give me the Kingdom: though *Saul* be a Potent Enemy, and mine Enemies many, yet I am ſure God will give me the Kingdom; but yet, after that, when *Saul* purſued him, that he was forc't to fly out of one Hole into another, *Now*, ſaith he, *ſhall I periſh one day by the hand of Saul*; then when he thought it thus far off, then the kingdom comes forth; the hand of the Lord cuts off *Saul*, and the kingdom immediately comes to *David*. As when the Children of *Israel* came out of *Babylon*, they thought they ſhould have all things then, *Jeruſalem* built, and the Temple and all things; but when they vvere about it, building the Temple, novv a ſtop is put upon the work, and they cry, *The time is not for the Lords work yet*, till that *Haggai* and *Zachary* tell them, *Now is the Time for building the Lords Temple:* As it is with private Chriſtians in a doubting hour, Saints uſually conclude, we are too forward for that time: obſerve, *Then is Gods time*; they had faith at firſt, and after their faith fails from the work, and they ſaid, *It was not time*; mark, *then was the time*, the Lord ſends

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Haggai to tell them, they liv'd in their Seiled Houſes, and neglected Gods Houſe, O now was the time, when they thought not of it; And juſt ſo, when Chriſt ſuffer'd on the Croſs, *We thought*, ſay the Diſciples, *this was he that ſhould have delivered us*, their hope was gone of any deliverance by him; yet then was their Redemption at hand, their Redemption comes forth immediately, he finiſhes the work of Redemption at that time; ſo that to have faith ſtruck dead, is not an Evidence that the work ſtands a great way off, but that it's neer and approaching: ſurely the Lord will come forth in his Time, and he is not far from doing ſome great and glorious thing in the World; God's Peoples faith is not grounded upon fancies, but they ſee and know that God is doing ſome glorious thing in the world, he is overturning kingdoms, and ſetting up the Kingdom of his Son; O that we could quietly look up unto the Lord, and wait upon the Lord, *Serve the Lord with Fear, and rejoyce with Trembling: Kiſs the Son leſt he be angry*, ye great ones of the Earth, *leſt his wrath be kindled*; and you that follow the Lord, O do you *rejoyce with Fear, and ſerve him with Trembling*; they that ſtand may fall; O when was there ſuch a falling as now ſhall be, when the Lord ſaith, *I will ariſe to ſhake terribly the Earth?* no Hiſtory can parallell ſuch ſhakings as have been in theſe laſt dayes, therefore we had need take heed leſt we fall, and look up to the Lord that we may ſtand: Indeed it's a bleſſed truth, whatever men may think of it, ſo ſure as my hand is upon this Bible, ſo ſure ſhall ſuch a thing come forth in due time; for as this is the true word of God, of a true God that cannot lye, ſo certainly it ſhall come to paſs.

I have onely insisted on one Particular, *The Kingdom as a Branch of the new Covenant*, but to speak of the Kingdom as it's held forth in the Word, would take up large Time, for there's not any one Truth hath more to be said from the Scripture for it, then this, of *Christs Kingdom*; for as the end of all is *God's* glory, so this is that concerns Christ's glory, there's a Veine of it runing through the Scripture, from the first Promise made to *Abraham*, to the last spoken of in the *Revelation*. The Lord give us hearts to look up to him for the accomplishing of it in his Time.

FINIS.

SIGNES of the TIMES.

MATTHEW 16. 3.

O yee Hypocrites, yee can discern the face of the skie, but can yee not discern the Signes of the Times?

THESE Words are spoken by our Lord and Saviour Jesus Christ, unto a generation of men, which came to him tempting him, desiring him to shew them a Signe from heaven, in the first vers. *The Pharisees also with the Sadduces, came, and tempting, desired him that hee would shew them a Signe from Heaven.* The Pharisees and Sadduces they were in their Principles contrary and opposite one unto another, and yet they can either of them very well agree and comply against Christ, and both joyn hands and heads in tempting our Lord, and their Temptation it lies in desiring *a signe from heaven*; our Lord Jesus he takes occasion from this, to minde them of the signes of the times, *Can ye not discern the signes of the times?* and lest that they should reply that these *signes* were so dark that they could not be known, therefore our Lord labours to convince them, and that from things that were of a more outward

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nature, you say, *In the evening it will be fair weather; for the skie is red: and in the morning, It will be foul weather to day, for the skie is red and lowring. O ye hypocrites, ye can discern the face of the skie, but can ye not discern the Signes of the Times?* As if he should have said, What, are ye not as wise in Spiritual things as you are in Temporal? are you not as wise concerning the Signes of the Times, as ye are in outward Signes? ye can discern the Face of the Skie, how is it that you are not so wise as to discern the Signes of the Times?

I shall not spend much time about the words: in the words there is this Observation:

Observ. *That the Times of the Lords more glorious appearance, and manifestation of himself, they are times that are marked out, they are such times as have evident Signes set upon them.* This the word of Christ doth clearly hold forth, *Can ye not discern the Signes of the Times?* As if he should have said, The present Time, it's such a Time as hath Signes set upon it: ye might see Signes, if so be that ye were not blinde; if so be that I should run through the Book of God, we should finde this to be a Truth.

First, There was a great and wonderful appearance of the Power and Majesty of God, when the Lord was to deliver *Israel out of Ægypt*, and that was a remarkable time, a time that God had mark't out, 430 years: *At the end of* 430 *years, all the host of the Lord*, it's said, *came out of the Land of Egypt.*

Secondly, At the time of *Israels coming out of Babylon*, there was a glorious appearance of God, in stirring up the Heart of *Cyrus*, of a Heathen, to make him so forward and ready of his

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own accord, to put on the work of God, of building the Temple, and make Proclamation throughout all his Dominions, to the Jews, to go up to *Jeruſalem* to do this work; here was a great hand of God: now this time was alſo mark't out: 70 years *Iſrael* was to be in *Babylon*, and then to come forth.

Thirdly, The time *of our Lords firſt Coming*, it was a time wherein there was a glorious manifeſtation of God, God now manifeſts himſelf in the fleſh, as the Apoſtle tells us; now what remarkable ſignes were ſet upon this time? there were three remarkable ſignes ſet upon this time, by either of which, this Generation might have known or diſcerned Jeſus Chriſt to be the true Meſſiah.

Firſt, There was at this time *the departure of the Scepter from Judah*, Propheſied of by *Jacob*, as you may find, *Gen.*49.10. *The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet; until Shiloh come:* That is, until Chriſt come: So that whenſoever the Scepter was taken away from *Judah*, they might then conclude, Now will the Meſſiah come, now is he in the vvorld; vvhether vve ſee him or no, yet he is come, for the Scepter vvas not to depart, till he vvas come: novv it's obſervable, that at this very time the Scepter *was* taken avvay; for this *Herod*, that vvas novv King in *Judah*, he vvas a ſtranger, and not of the Blood of the Jevvs, an *Idumean*; and he vvas the firſt ſtranger that ever vvas king over the people of the Jews, for they had alvvays ſome of their ovvn nation ruled them, but novv there vvas a ſtanger ſvvaying the Scepter among them at this time; ſo that here vvas an Evident fulfilling of the ſign of the time; at this time the Scepter was gone, ſo they might well have concluded

cluded the Messiah was come, from *Jacob's* Prophesie, that Jesus was the Messiah, for he comes at the very same time that the Scepter departed.

Secondly, There was another remarkable signe of the Time, and that was, *The Expiring or Ending of Daniels seventy weeks*; it's foretold to *Damel* that seventy weeks should be the term of time unto the Messiah's appearance, *Dan.* 9. 24. *Seventy weeks are determined upon thy People, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for Iniquity: and to bring in everlasting Righteousness, and to seal up the Vision and Prophesie, and to anoint the most Holy.* Seventy weeks was the determined time of Christs coming; that is, from the time the Angel here speaks these words, seventy weeks, or four hundred and ninety years, reckoning so many dayes as there are in so many weeks, for that indeed is the Holy Ghosts way of account; now it was clear enough, that the seventy weeks must be either expired, or very neer expiring about that time; and therefore that was another great signe of the Time, that the Lord Jesus came and declared himself to be the Messiah, about that time that *Daniel* had foretold the Messiah was to come forth.

Thirdly, There was another Evident signe of this time, and that was *Christ's doing of those things that were foretold should bee Accomplished by the Messiah, and that in the day of his appearance:* as, Christs opening the eyes of the blind, the ears of the deaf, causing the lame to walk; in the 11 of *Matthew*, *The lame walk, the dumb speak, the dead are raised, the Lepers are cleansed, and the poor receive the Gospel:* Here were the

the ſigns of the Times: It was foretold by the Prophet, that when the Meſſiah came, theſe things ſhould be done; now they ſaw theſe things done, Jeſus Chriſt comes and doth theſe very works and miracles that they expected ſhould be done by the Meſſiah; therefore this was a very convincing ſign of the Time, that Jeſus Chriſt was the Meſſiah, and therefore Jeſus Chriſt labours to convince *John* by theſe ſigns of the Times. But then

Fourthly: The time *of Chriſts ſecond coming*, that ſhall be another time wherein the Lord will moſt gloriouſly appear and manifeſt himſelf; now that time alſo hath moſt evident and remarkable ſignes ſet upon it, and that by the Lord and his Word. If we look into the 24 of *Matthew*, we ſhall finde many of the ſigns of this day; I ſhall touch upon ſome few, in the 10 verſe, *Many ſhall be offended, and ſhall betray one another, and ſhall hate one another*; there's one ſign of that time, many offended at the ways and people, and truth of God, hate one another, and betray one another. Again, *Iniquity ſhall abound*, (ver. 12.) *and the love of many ſhall wax cold*; many ſhall fall away. Again, in the 29 verſe, in thoſe times *the Stars ſhall fall from heaven*, an Apoſtacy of ſuch as ſhall be eminent leading men in the Churches of Chriſt, for indeed *Stars* in the *Revelation* are interpreted to be the Angells of the Churches; now Immediately before that time, there ſhall be a great dropping of Stars, of great leading eminent men in the Churches, they ſhall *fall from heaven*, from their former walkings, and the truth, and ways, and cauſe of Chriſt. Again, at that time, there ſhall be ſome *ſhall ſmite their fellow-ſervants* (at the latter end of this Chapter) and that under this pre-

tence, *my Lord delays his coming*; clearly intimating, that Immediately before his coming some should smite and beat their fellow-servants, why? why indeed because they speak of the coming of their Lord as neer, and the other they say it's a great way off, and that they make more haste then is meet; they *eat and drink with the drunken*, that is, have society with those that are enemies to Christ, and his work. And then another sign of the time is, there shall be *a very great sleep upon the Virgins*, that is in the next Chapter, a great sleep among professors, those that stand up for the ways and truth of Christ. There are many other signs of this time, but I cannot run over all; so that all the times of Gods more glorious appearance and manifestation of himself, they are such times as the Lord hath mark't out, and set evident signs upon them whereby they may be known.

Reas. 1. And indeed God hath done it to the end, *that he might thereby strengthen the faith of his children*; what strength was it to the faith of *Daniel*, when once he came to find the signs of the times, when he came to find the time was expiring, the time of the Jews captivity? why, this sets his faith on work, and sets prayer on work, as you may see, Dan. 9. 2 and 3 verses, *I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy weeks in the desolations of Jerusalem; and I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.* The seeing and the knowing of this time, the seventy years were now expiring, set *Daniels* faith on work, and makes him go and fall upon his knees before the Lord; this

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was that that ſtir'd up his faith, he ſaw the ſigns of the times, the time was now expired or expiring; our deliverance is neer, ſaith he, and therefore he goes to ſeek the Lord by prayer and ſupplication; ſo that it's that which is a great ſtrengthning of faith: and indeed, our Saviour ſeems to make this one of his main ends in laying down ſo many ſigns of the time of his ſecond coming, that his Children might have their faith ſtrengthened in the truth when his coming draws neer; therefore he ſaith, *When you ſhall ſee all theſe things, know that it's neer, even at the door*; that is, when you ſhall ſee theſe ſigns come to paſs, know that it's neer, even at the door: and ſo likewiſe, in another Evangeliſt, *When you ſee theſe things come to paſs, lift up your heads with joy, for your redemption draws nigh*; as if he ſhould have ſaid, when you ſee theſe ſigns fulfilled, then know that your redemption draws nigh; let this raiſe up your faith, let this encreaſe your joy: as here, when in the evening the ſky is red, it doth ſtrengthen our reaſon, it doth prognoſticate fair weather, and in the morning when it's red and lowring, foul weather; ſo, when the people of God ſee the ſigns of the times, they do prognoſticate to their faith, the event of the times; what God is doing, and what God will do in the time, as the other thoſe outward ſigns do prognoſticate the event of weather to our reaſon.

Again, our Lord hath left ſuch remarkable ſignes of the times, *that he might hereby leave his Enemies inexcuſable*; Chriſt makes this a great aggravation of the ſin of the Phariſees, that they had ſignes of the times, *O ye hypocrites, can ye not diſcern the ſignes of the times?* *Reaſ.* 2.

as if he ſhould have ſaid, Ye have the *ſigns* of the times, by which, if ye will not be wilfully blinde, ye cannot but underſtand ſomething: if ye had not theſe *ſigns* of the times, there might be ſome excuſe and plea for you; O, but you have the *ſigns* of the times. Thus he doth aggravate their ſin, rendring them inexcuſable; the great works that Jeſus Chriſt did when he was here on earth, as his working of miracles, they were one of the *ſigns* of the times; and the Lord Jeſus Chriſt doth endeavour to render them inexcuſable, and that by his works: and in Joh. 15. 22, 24. *If I had not come* (ſaith Chriſt) *and done among them the works which none other man did, they had not had ſin; but now they have no cloak for their ſin.* When they had ſuch an evident and remarkable *ſign* of the time, as Jeſus Chriſts doing ſuch glorious works among them, that they might indeed ſay, We have the Meſſiah; when they rejected Chriſt in the face of ſuch a *clear ſign*, it rendred them inexcuſable: ſo, when the *ſigns* of the times do point at ſuch a work the Lord will have done, that *ſign* of the time will render men inexcuſable before the Lord, that do not do that work; that, by which the Lord Jeſus Chriſt did ſilence the Scribes and Phariſees, namely, the *ſigns of the times*, he will ſilence many with one day; when men ſhall be excuſing themſelves, and ſaying, Lord, we would have ſerved thee, but we did not know thy work; he ſhall ſay, What, did ye not ſee the *ſigns of the times?* did not my Prophets ſpeak to you of the *ſigns* of the times? did not my Prophets ſpeak, did not my providences work, did you not ſee the *ſigns of the times?* were not things publick enough, and viſible enough? this will leave poor ſouls inexcuſable; men may

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periſh through not obſerving the *ſigns of the times*. Do but a little conſider this Generation of men; they do profeſs much willingneſs to come to Chriſt, they deſire *a ſign from heaven*; we would fain know that thou art the Meſſiah, could we but be convinced of it: *Oh!* (ſaith Chriſt) *ye hypocrites, can ye not diſcern the ſigns of the times?* he bids them preſently look into the times; they periſhed upon not obſerving the *ſigns of the times*; ſo the Jews, We would receive Chriſt, if we had but *a ſign; the Jews require a ſign, and the Greeks ſeek wiſdom*, but they have the *ſigns* of the times, the *Scepter is departed from Judah, miracles are wrought by Chriſt*, and they had alſo the *ſign of Jonas*; Chriſt is buried in the womb of the earth three days, and roſe again, but they did not obſerve the *ſigns of the times*; many men will be found in the very caſe the Scribes and Phariſees were in, ſplitting upon this rock, *not minding and obſerving the ſigns of the times.*

Queſt. How comes it about, or what hinders men that they cannot ſee the ſigns of the Times?

Anſw. Several things hinder men, and blinde them, that they ſee not the ſigns of the times, though they be never ſo evident.

Firſt, *Their own Intereſt being exceedingly advanced, and ſet up very high in their own hearts, and love to that above all other things whatſoever:* men will not ſee the *ſigns* of the times when ever they come forth, when their hearts are ſet upon their *Intereſt*; for whenſoever the *ſigns* of the times come forth, it's a hundred to one if they do not run croſs to that mans *Intereſt*: and if ſo be mens hearts are ſet upon their *Intereſts*, then they will be blind, and not ſee the *ſigns* of the times.

And indeed so it was with *Pharaoh*, there was a great *Interest* that *Pharaoh* had, there was an *Interest of gain and profit*, there was a wonderful deal of advantage came to him and his Nation by the work of six hundred thousand men, all in slavery, working in brick; this his own *Interest* blinds his eyes that he could not see the *signs* of that time, that he had then: and it was this very thing that kept this generation of men that they could not discern *the signs* of the times; what was it that made them not discern Christ to be the Messiah? O, there was their own *Interest*, they had all the honour, and all the credit, esteem and reputation, the people cry'd them up as the only men, and now they saw if they should own Jesus Christ their honour was gone, and their *Interest* would be lost, and that blinds them, that they could not see *the signs of the Times:* there's nothing blinds a man so as *his Interest* doth, if his heart be glued to his *Interest*, and set upon it; I will have my *Interest*, let light be never so clear, and signs be never so evident; a man that sets up his *own Interest*, he will never discern nor take notice of the *signs* of the times; If there be any thing that blinds men that they cannot see *the signs* of the times at this day, I am perswaded this is one thing, *the Interests of men*, of this sort of men, and the other sort of men, they have an *Interest* that runs cross to that which is held forth by the *signs* of the times, that ought to be done; if this be done (say they) our *Interest* will down, this must down that I have so much set my heart upon, therefore they will not own *the signs of the times*, this blinds men that they cannot see the *signs* of the Times.

Secondly, *When they have an Envy*; there's a se-

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cret envy in the hearts of men againſt this or the other perſon, or, this or the other party; if ſo be things ſhould come forth, as they are held forth in the *ſigns of the times*, they ſee ſuch and ſuch men will be equal with them, or above them, and that they cannot bear; this was very evident in this generation of men the Scribes and Phariſes, they had a clear diſcerning that if ſo be they ſhould have come and owned things as they were held forth in the *ſigns of the times*, and owned Jeſus Chriſt for the Meſſiah, the Lord Jeſus muſt be ſet up above them; they could not endure that the Lord Jeſus ſhould be ſet up above them, for they envyed him in their hearts, they had drunk in a prejudice againſt him, therefore could not endure that Chriſt ſhould come and ſit above them; and hence they could not ſee the *ſigns* of the times; and indeed this was a thing ſo viſible, that *Pilate*, a Heathen, could diſcern it; *he knew that for envy they had delivered him*, that what they did to Chriſt was from their envy more than their zeal; ſo, men diſcern if things go on as they are pointed at in the *ſigns* of the times, (they fear) thoſe they envy will come to be equal with them, and the like; if it were not for mens *intereſt*, and mens *envy*, one man at another, they could and would ſee more of the *ſigns of the times*.

Thirdly, *When that there is a heart in men that is gone, that is backſliden and departed from the work of God in the time, that is that that doth blinde men that they cannot ſee the ſignes of the times*; and ſo indeed it was in this Generation, our Lord ſaith to them that they were a wicked and an adulterous Generation, *A wicked and an adulterous Generation ſeek after a ſign*, they were

a generation of men that were gone from the work of God, adulterated from the work of God; they were so backsliden from it, that now they had no heart, they had no love to it; they had set their love upon others, and their hearts were not upon God, and upon his glory, and upon his cause; and instead of seeking *the signs of the times*, they seek after other *signs*, as it is with backsliding hearts, they will endeavour all they can to shift off all conviction: it's said, *They came to Christ tempting him, and desiring him to shew them a sign from heaven.* Wherein lay this Temptation? it lay as I conceive in this, in that they came in a secret and subtle design, pretending they desired much to be satisfied that he was the Messiah, and yet notwithstanding they had a subtle design to shift off all conviction; for indeed *the signs of the times* they were so manifest, they did stare so fully in the face of this Generation, and they did make their consciences so bare and naked, that they were many times troubled with Throbs and Checks, O this is the Messiah, this is the Christ; so that now they come to still their consciences, in a subtle way they labour to shift off all conviction; they say, *Lord, shew us a sign:* as if they should say, Lord, we would be willing to receive and own thee as the Messiah, but condescend so far to us as to shew us a sign: though they had experience time after time, Christ would not condescend to them in their flattering hypocritical way; they would say, The Messiah is meek and humble, we will ask a sign; if he will not give it us, he is proud, he is not the Christ, and this they thought would ease their consciences; for they had strong convictions, though they laboured to evade them: now Christ seeing they

they came in this hypocritical way, he answers them, *Can ye not see the signs of the times?* he caught them in their subtilty and hypocrisie, tempting of him, therefore he presses the more upon them, *Can ye not discern the signs of the times?* He takes the *signs* of the times and makes them lie more close upon their Consciences: Christ would not yield to them to give them such *a sign* as they would have, but puts them upon *the signs of the times*, to consider them; and if Christ should have given them *a new particular sign*, they would not have believed it, if they would not be convinc'd by *the signs of the times:* as it is in the Parable of *Abraham* and *Dives* and *Lazarus*, in the 15 of Luke, *They have Moses and the Prophets* (saith he) *if they will not believe them, so neither will they believe if one should go from the dead to them.* Christ goes down into the grave, and rises again after three days; there they had *a new sign*, and yet they would not own this neither, but hire others to keep off the knowledge of it from the world by telling of a lye. Now when light breaks in upon men, to require *a sign*, that is, another light than the *signs of the times*, it's hypocrisie, to shift off the light that men have; therefore Christ calls them *an hypocritical Generation*, whose hearts were not real to the work and cause of God; when God clearly appears among us in his works, and in sundry *signs*, then for men to call for *other signs*, it's provoking: Christ doth give them a sign, *There shall be no sign given this evil and adulterous Generation, but the sign of the Prophet Jonas*; what *sign* was that? he gives them *such a sign*, that they should never see the *sign*, till the work was over; they could conclude nothing from it, till it was

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too late; *As Jonas was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the belly of the earth:* they could gather nothing from this sign till Christ was dead and risen again, and then the work was over, and they had fill'd up the measure of their Iniquity; and so they could gather nothing from *this sign*, till it was too late; therefore it's bad dallying with, and tempting of the Lord; Christ gives these persons *a sign* for the hardening of them, *a sign* in Judgement, *a sign* that should not open their eyes till it was too late, therefore take heed of shifting off *the signs of the times*; take heed against *clear signs*, to shuffle off Gods work, saying, I must have *some other sign*, or some *extraordinary sign*, God will not be dallyed with in such things as these are.

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The ſecond Sermon.

MAT. 16. 3.

O ye Hypocrites, ye can diſcern the face of the ſky, but can ye not diſcern the ſigns of the Times?

SUrely it's good for us to know the times, ſigns and ſeaſons of Gods work; and this is that that is here held forth to us, and ſhall be the ſubject of my preſent diſcourſe, namely, *The ſigns of the Times.*

Queſt. What are the ſigns of the Times?

Anſw. Truly it was not in my thoughts till very lately, that it had been a Queſtion among any of the Children of God, *Whether or no the work of the preſent time, were the work of Chriſts kingdom?* I did conceive it to be one great Article of our faith, that the work that God doth call his Children to at this day, (and he calls upon them from heaven to attend to) had been *the work of Chriſts viſible kingdom over the world*; but there is a notion among good and holy men, worthy Inſtruments of Chriſt, that we are not to expect ſuch a thing as *this fifth Kingdom*, untill ſuch time as our dear Lord and Saviour Jeſus Chriſt ſhall come forth, and bring his Kingdom with him: and indeed if ſo, I muſt confeſs for my own part, I am very much in the dark what ſhould be *the work of the preſent time*;

time; and what the work is, that the Saints and people of God are called to, if the dispensations of God do not call to this, and if the Word of God doth not lead them to this, if all doth not lead us to this, namely, *To look upon the work of Christs visible kingdom in the world.* Satan that is indeed the grand enemy of the Kingdom of our Lord Jesus, he doth labour (as you may have observed) might and main, so long as he could, wholly to obscure the notion it self of *a visible kingdom*, and indeed, to hold the Saints and people of God, in such a belief, as that there was no such thing at all as *an outward kingdom*, but it was a phansie and a dream of those who ever they were that did expect it; and truly, it was none of the least of the subtilties of the Serpent, in setting abroach those principles of late years among professors, that all things were to be taken *spiritually*; and so indeed make them to allegorize the whole Scripture, knowing that could he once bring them to this, he should thereby keep down *the kingdom*, which he did clearly foresee was neer approaching, and would rise in the world; but when the Devil saw that his policy fail'd him here, and that indeed there was such a blessed light of *this visible kingdom* let forth into the world, that all those mists that he rais'd could not darken the light of it, why truly (as I have feared others do) he flies to this retreat as to another hole, out of which he might beat down the present work of the Generation, namely this, to perswade the hearts of the Children of God, and to make us all be of a belief, that there is no such thing that Saints should look for, or expect, or attend unto, *as a visible Kingdom*, until the day of Christs appearance; and truly if so be the Devil can but accomplish his

his end and design here, if he can but bring us to the belief of such a thing as this, he doth know full well, that he shall as effectually oppose and strike dead the present work of the generation, as ever he could have done if he had held the people of God in the belief of the other thing, that there is no fifth Kingdom at all; for what are Saints called to, or can they do, unless it be only to pray and to believe, which Saints of all ages and generations from the beginning of the world might do? I say, what in this age are they in an especial manner called to, in reference to Christs Kingdom, if so be there be not such a thing till Christ appear? I desire to speak this soberly, because indeed I could not wave it.

I thought to have fallen directly upon *the signs of the Times*, and not to have spoken any thing as to the thing it self, but truly all *signs* will be of little use, if the thing it self be in doubt; therefore I saw a necessity that something be spoken unto that; To clear therefore the conceptions of the people of God in this, and that we may go upon as clear ground as may be, let it be considered,

Asser. *That the Kingdom of Christ, his visible Kingdom, or that thing called the fifth Monarchy, it's twofold, or it doth consist of two parts, namely, the Kingdom of the Stone, and the Kingdom of the Mountain.*

The first of these I conceive to *be as the evening time of that Kingdom*, to wit, all that time that is to be, before the rising of the morning Star, the Sun of righteousness, Jesus Christ, the last *is the morning state of that Kingdom*, that which succeeds the rising of the morning Star and Sun of righteousness,

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The first of these, it is as (as I may so say) *the working kingdom of the Saints*, it's that Kingdom wherein Saints are by their Lord imployed to do some notable service against his coming; which is, *The breaking down the great Image, the bringing down all his Enemies*, that when he comes he may find them his footstool; for he is to sit at the Fathers right hand until all his Enemies be made his footstool: therefore this *kingdom of the Stone* is the working Kingdom, the Kingdom wherein the Saints are imployed in a glorious work for Christ, to pluck down all, that Jesus Christ when he comes may have his enemies his footstool.

The other I call *the kingdom of glory*, wherein the Saints shall not so properly work, but receive; they shall in that Kingdom, *the Kingdom of the Mountain*, be glorified with Christ, and receive the reward of their works.

The first of these, it's a Kingdom *wherein plowshares are to be beaten into swords*; and if we consult the Prophets that speak of this time, we shall find the command is, *Beat your plowshares into swords*, intimating that in the time of this Kingdom, there shall be wonderful use of swords, weapons of war.

But the Second, *the Kingdom of the Mountain*, is a Kingdom *wherein swords are to be beaten into plowshares*, noting the wonderful peace of that Kingdom, that there shall be no need of, nor no use for swords in that *Kingdom of the Mountain*.

This twofold state of Christs Kingdom, we have resembled and set forth by a double Type: *Davids Kingdom* was a Type of the first, *Solomons* of the second; *Davids Kingdom* was an eminent Type of the *Kingdom of the Stone*, and therefore it rose by the

the *hand of God alone*, in a wonderful way; a company of poor men come to him, and all the world is againſt him; and the work is low at firſt, it creeps up by little and little; and *David* puts down all his enemies round about, as the *Midianites*, the *Moabites*, the *Ammonites*, the *Philiſtims*, &c. and makes them all ſtoop to him at laſt: This was *the warring Kingdom*, a Kingdom wherein there was bloud. *Solomons Kingdom*, was a Type of *the Kingdom of the Mountain*, wherein was peace. Therefore the 72 *Pſalm*, wherein is deſcribed the glory of this Kingdom, it's entitled, *A Pſalm for Solomon*; ſo that *Solomons* Kingdom was a Type of the ſecond.

This *diſtinction* likewiſe is warranted, by that *diſtinction* that we finde in *Daniel* of his myſtical numbers: look into the laſt of *Daniel*, and you ſhall finde two ſorts of numbers, 1290 days, and 1335 days, Dan. 12. 12, 13. *And from the time that the dayly ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be* 1290 *days: Bleſſed is he that waiteth, and cometh to the* 1335 *days.* The firſt number 1290 days, points us to that time where *the Kingdom of the Stone begins, as it is the Stone of Iſrael.* Obſerve that, for *Daniel* is now ſpeaking of his own people, ſo it's the Stone of *Iſrael*, as *Jacob* calls it in his bleſſing of *Joſeph*, there ſhall a bleſſed Stone riſe among the Jews; now as it's the Stone of *Iſrael*, ſo *the Kingdom of the Stone* among the Jews, begins at the end of the 1290 days: The ſecond number, 1335 days, points at the time wherein *the Kingdom of the Mountain begins*, when the Stone ſhall have broken all, and become a great Mountain filling the whole

whole earth; This likewise *Daniel* holds forth in the 7th of *Daniel*, where he doth make a *manifest distinction*, puts a clear difference, betwixt the time of the taking away of the Beast's or little Horn's Dominion, and the time of the end, *Wherein the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven is given to the Saints*, ver. 26. First, there is the time wherein the Dominion *begins* to be taken away, then there's a day of *Consumption*, and then there comes *the end*, and a turning of all worldly Powers into the hands of the Saints: *The Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the most high.* But, I say, there is a *beginning* of this work; where they take away his Dominion, there *begins the Kingdom of the Stone*; *When the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, comes into the hands of the Saints*, there begins the Kingdom of the Mountain. Now this Truth I am speaking of, or this twofold consideration of the fifth Kingdom, indeed it's a thing of so great concernment, that we cannot rightly apply the notion of the *fifth Monarchy* without the knowledge of it; it's not a phansie or a dream, but truly I look upon it as being a main and a principal part of that faith once delivered to the Saints, as touching the *fifth Kingdom*; and the rather I speak of it, because I finde divers good men writing of this *fifth Kingdom*, wholly pass over the *Kingdom of the Stone*, and insist wholly upon *the Kingdom of the Mountain*, as if the *Kingdom of the Stone* did not belong to the *fifth Monarchy*. Now that this *Kingdom of the Stone*, is a part, and a principal part of the *fifth Monarchy*, is clear and evi-

evident, from Dan. 2. 44. *And in the days of those kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces, & consume all these Kingdoms, and it shall stand for ever. In the days of those Kings shall the God of heaven set up a Kingdom.* What is this *Daniel* calls *a Kingdom* here, and the *God of heavens kingdom?* it's no other but the *little Stone.* *Daniel* had been interpreting all the parts of the *great Image*, and coming to interpret *the Stone* (having not spoken of that yet) he calls it *a kingdom*, and *a kingdom of the God of heaven*; therefore *the Stone* shall be a different Kingdom from all the Kingdoms of this world, for it's call'd *the kingdom of the God of heaven*, in opposition to all the Kingdoms of this world, of the *great Image* spoken of before: and it's such a Kingdom as shall *never be destroyed, nor left to other people, but shall break in pieces and consume all the other kingdoms.* Now what is that breaking piece, but *the Stone?* now *this Stone*, this Kingdom, is called *a kingdom that shall never be destroyed:* now what is that that shall never be destroyed by any enemy, but the *fifth Monarchy?* therefore the *kingdom of the Stone* must of necessity be considered as the *fifth Monarchy*, or as one main piece of it: And though this *Stone* fundamentally is *Christ himself*, yet considered as *smiting* the *great Image*, it can be no other but *Christ Mystical*, Christ in his Members; and the *cutting out* of *this Stone* cannot be meant, as some would have it, of *Christs first coming*, for these Reasons.

First, *Because the kingdom of the Stone it doth arise in the days of the ten Antichristian Kings; And in the days of these Kings shall the God of heaven set*

up a kingdom. What Kings are theſe? theſe Kings are not the *four Monarchies*, for the Kingdom of God was not ſet up in the time of thoſe Monarchies, but in the fourth and laſt only; and here is ſpoken of Kings in the plural number, *In the days of thoſe kings ſhall the God of heaven ſet up a kingdom*; thoſe Kings therefore are the *ten Antichriſtian Kings*, which are ſet forth by *ten toes*, where the work begins, and the firſt ſtroak is ſtruck; and are called the *ten Horns* in another place; and in *Dan.* 7. thoſe *ten Horns* are interpreted *ten kings*, and in the time of thoſe Kings the Stone is cut out, they are the ten Antichriſtian Kings; and if ſo, the Stone cannot be ſo early cut out, as the birth of Chriſt, for that was long before the ten Antichriſtian Kings had being or exiſtence in the world, therefore the Kingdom of the Stone muſt be cut out later.

Secondly, *Becauſe Daniel doth not ſee the Stone to ſmite, until ſuch time as he had had a view and repreſentation of the great Image in all the parts of it before him: he ſaw it all come forth and exiſt in its ſtate, before the Stone ſmites; therefore I conclude, that the cutting out of the Stone was not until every part of it was come forth, and was in being in the world.* But if ſo be we conceive the cutting out of the Stone to be as high as Chriſts coming; then was the Stone cut out long before the laſt part of the great Image (the Iron and the Clay) was in being; and if the Stone was cut out ſo long before, then did the Stone lie ſtill, and not doe its work for many hundred years (ſurely it ſhould not lie ſtill for ſo many 100 years, and not do the work it was ordain'd to) for the very firſt ſtroke the Stone ſtrikes, is upon the feet of Iron and Clay, which it could not do before they were in being. Third-

Thirdly, *Becauſe Daniels ſmiting Stone that he ſpeaks of in the ſecond Chapter, and Daniels Antient of days ſitting, that he ſpeaks of in the 7 Chapter, they muſt of neceſſity be one and the ſame, they are contemporary, for they do one and the ſame work; the very work that is done by the one, is done by the other.* The Stone ſmites the Toes of the fourth Monarchy, and *Daniels* Antient of days ſitting, caſts down the Thrones, and judges and deſtroys the fourth Beaſt: here's one and the ſame work, therefore they are one and the ſame time; the *Time of the cutting out* of the Stone, is the ſame with the *time of the ſitting* of the Antient of days. Now if they are the *ſame in time*, the Stone cannot be cut out ſo high as Chriſts firſt coming, for the Antient of days ſitting, it's clear it's not till the *ending time* of the fourth Monarchy; then comes the Antient of days and ſits in Judgement, and caſts down and deſtroys the Beaſt, and not before; therefore the cutting out of the Stone cannot be the firſt time, but at the cloſe of the fourth Monarchy. And ſeeing it is ſo, that the Kingdom of the Stone is *a part of the fifth Kingdom* or Monarchy, and alſo ſeeing that the cutting out of this Stone, it's not till *towards the latter end* of the fourth Kingdom or Monarchy, then it doth follow, that this fifth Kingdom or Monarchy doth begin as it's the Kingdom of the Stone, at the latter end of the fourth Monarchy, and then of neceſſity it muſt have a beginning as it's the Kingdom of the Stone, before Chriſts appearance.

Now if it can be made appear, that that, with which the fifth Kingdom doth begin, *the work of the great Image, the overturning the Thrones of*

the Kings, is to be performed by the Saints, as chief Instruments in the management of it, then, it follows of necessity there must be such a thing, *As the civil and Military Power to be in the hands of the Saints, and that before the day of Christs appearance*; they must have this Power in their hands for the performance of that work: and if so, then *it's not evil for the Saints, and people of God, to seek for it, to pray for it, to plead for it*, for it's to come into their hands for the doing of their work, before the day of Christs appearance. Now that this work with which the fifth Kingdom doth begin, *is a work to be performed by saints, as the chief & principal Instruments in the doing of it*, is that that I would speak somewhat to at present. That there is a wonderful glorious blessed work to be done by the Saints in the world, before the appearance of Jesus Christ. The

1 *Reas.* First Reason to make this good is, *Because the work of breaking the great Image, it's done by the Stone cut out of the Mountain*; it's not done by Mountains considered as Mountains, it's not done by Nations considered as Nations, Kingdoms considered as Kingdoms, for then it would be done by the Mountain; but it's done by a *Stone cut out of the Mountain*, by a people pickt by God himself out of the Nations and Kingdoms of this world, formed and united together by God himself, which shall fall upon the great Image, and break it to pieces; it's these that do this work: and further, it's *cut out without hands*, Dan. 2. 34. *Thou sawest till that a Stone was cut out without hands*: and again, if we look into ver. 45. *For as much as thou sawest that the Stone was cut out of the Mountain without hands*; it's *cut out without hands*, that is, without worldly

worldly Powers; it ſhall not be done by the power of this world, but more immediately by God; *without hands*, is, without the hands of men: I ſay, it's done by a Power cut out of the Mountain, therefore not by the Mountain.

Queſt. How doth it appear that they ſhall be Saints? may not God take a people out of the Mountain, and they not Saints?

Anſw. I anſwer, It's clear, they ſhall, for the chief, principal and leading Inſtruments, be Saints, and that upon this account, *that they are called a Stone:* why are they called *the Stone?* but indeed in relation to the Lord Jeſus Chriſt King of Saints, whoſe name and title this is, who is called *a Stone:* they are partakers of the name of Chriſt, to ſhew that they ſhall alſo partake of his nature; they ſhall have the Image of Chriſt upon them, therefore the name of Chriſt is given to them. If the work were to be done by the Kingdoms of this world, by Nations as Nations, what agreement were there between Chriſt and them? what agreement is there between Chriſt and a company of poor ignorant ungodly men? But there is a great agreement between thoſe that ſhall do this work and Chriſt, for therefore they have the Name of Chriſt given to them; and ſeeing it is ſo, it ſhall not be done by the bodies of Nations as Nations, but by a people *cut out of the Mountain*, out of the Nations, by God himſelf, for the carrying on of this work.

Secondly, *It's clear from Daniels viſion that we have in the 7 Chapter, whence we may form this argument; Thoſe very people that the little Horn doth war againſt, and prevail againſt, and doth wear out all the time of his Dominion, thoſe very people are* 2 *Reaſ.*

they that at the ending time of his dominion, ſhall take his kingdom and dominion from him: But the firſt are Saints; therefore the laſt. To make good both, look in verſe 21, 22. of *Dan.7. I beheld, and the ſame Horn made war with the Saints, and prevailed againſt them, until the Ancient of Days came, and judgement was given to the Saints of the moſt High, and the time came that the Saints poſſeſſed the kingdom.* And again, look into verſ. 25, 26, 27 *And he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change times and laws; and they ſhall be given into his hand, until a time and times, and the dividing of time. But the Judgement ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it unto the end. And the kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the Saints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.* So that obſerve, the very people that the little Horn wars againſt in the day of his Raign, that very people, at the ending time of his Dominion, ſhall take his Dominion from him: But they are Saints: I ſay, Saints muſt be conſidered under that notion, in taking the Kingdom and Dominion of the little Horn, as they are conſidered in the little Horns war againſt them: why, if we conſider, that in the time of the little Horn's war againſt them, he doth not war againſt them as they are Nations, but againſt Saints as Saints, therefore when the ending time of his Dominion comes, Saints as Saints, (not Saints as the body of Nations, for there was never yet a Nation made up of Saints, but Saints as Saints) cull'd out, ſhall execute the vengeance of God upon this

little Horn, that hath warred against them, and trodden them under foot so long.

Thirdly, *That Generation of Men shall destroy the Kingdom of the Beast in the time when his Kingdome is to be destroyed, that did beare witness against the Beast for Christ, all the time his Kingdom stood.* 3 *Reas.* This is grounded upon the clear truth of the eleventh Chapter of the *Revelation*, which tells us that the Witnesses for 1260 days prophesied, in the end of this time they are kill'd by the Beast, they rise up again, and rising up they knock the Beast down, for immediately thereupon the tenth part of the City fell, and there was a great Earthquake, and there were slain of men seven thousand, and great fear fell upon all the rest, and they gave glory to the God of heaven. This is done by the rising Witnesses: therefore that generation of men that have born Testimony against the Beast, in the time of the Beast's Kingdome, that generation of men when his time runs out, shall give the deadly stroak to the Beast and his Kingdom; but that generation of men that have born their witness, hath not been in the World, it hath not been the Nations of the Earth: For *all the world*, saith *John*, *wondered after the Beast*, and all the Horns, and that with one mind, and with one consent, give up their power and kingdom to the Beast; and therefore not the powers of the world, but they that have born witness against the Beast, all the time of his kingdome; and they are the poor despised handful of Saints that have been in the world, that have born their Testimony against the Beast, and therefore they are those, who at the expiring time shall come forth and give the deadly blow to the Beast.

4 Reas. Fourthly, *The Angel that enlightens the earth with the glory of the truth of the Lord that is that Angel or Instrument that shall ruine Babylon*, Rev. 18. 1. *And after these things, I saw another Angel come down from heaven, having great power, and the earth was enlightened with his glory.* The Angel that enlightens the earth with the glory of God, carries on the work against *Babylon*; but the earth hath not been enlightened with the glory of God by the generation of the world, but the world hath been Enlightened by the Generation of the fairhful, that God hath revealed his truth to, they have been the light enlightening the world with the glory of Gods truth; and this Angel that enlighteneth the earth with the glory of God, he gives the deadly blow unto the Beast; there where light comes forth, God will carry on the work by those hands.

5 Reas. Fifthly, *Those which have had a Bloudy Cup fill'd to them by the Beast all the time of his Kingdom, those shall give forth a bloudy Cup double to the Beast when his Kingdom doth expire*; that is grounded upon Rev. 18.6. *Reward her even as she rewarded you and double unto her double, according to her works; in the cup which she hath filled, fill to her double.* Whence I reason thus: The Generation of men that have had the bloudy Cup fill'd to them by the Beast all the time of his Kingdom, they shall fill the bloudy Cup to the Beast in the ending time of his Kingdom; for, *Reward her as she hath rewarded you, and give her bloud to drink, give her double according to her works*: But they that have had bloud from the Beast all the time of his kingdom, have not been the Nations of the earth as Nations, for the Beast sits upon the Nations; *the waters upon which*

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the whore ſits, are nations, and peoples, and multitudes, and tongues. The Beaſt is ſtrengthened by the Nations that oppoſe the Saints, and tread under-foot the holy City; but they have been the Saints that have had the bloudy Cup from the Beaſt, *The Horn made war with the Saints: I ſaw the woman drunk with the bloud of the Saints, and with the bloud of the Martyrs of Jeſus:* Now they that have had the bloudy Cup, ſhall give the bloudy Cup; they that have been thus dealt with by the Beaſt, ſhall thus deal with the Beaſt; they are the Saints, and therefore the glorious work is carried on againſt the Beaſt, (it ſhall be done) by Saints, as the leading Inſtruments. I ſhall ſpeak yet a little more to this, becauſe many begin now to think, that this work muſt be carried on thus and thus, by States and Kingdoms.

Sixthly, Another argument to prove this, is, *6 Reaſ.* *The work of God againſt Rome ſhall be ſo managed, as there may be ſinging of Hallelujahs in the Churches for the carrying of it on:* this is clear from Rev. 19. 1. *After theſe things,* (that is, after the ruine of *Rome,* ſpoken of in the foregoing Chapter) *I heard a great voice of much people in heaven, ſaying, Allelujah, ſalvation, and glory, and honour, and power unto the Lord our God:* here's ſinging of Hallelujahs upon the deſtruction of the Beaſt; but now if this ſhould be done only by the clattering of a company of Nations, falling upon the Beaſt and ruining him, what ſinging of Hallelujahs would there be in the Churches for this? what would there be more in this, than in the work of *Cyrus* deſtroying of *Babylon,* or in *Alexanders* deſtroying the *Medes* and *Perſians* Monarchy, or in the *Romans* deſtroying the *Grecian* Monarchy? for that was a part of Gods

Gods decree as well as this; what ſhould the people therefore now ſing Hallelujahs for, more then in thoſe times? But becauſe of the difference of the Inſtruments; things now being done in a more holy ſanctified way, to a more pure end; and there ſhall be more of the Image of God appear upon thoſe that ſhall do this work now, & therefore they ſhall ſing Hallelujahs; otherwiſe, the work did not go beyond the work that had been done before.

7 Reaſ. Seventhly, The ruine of *Rome*, or of the Beaſt, it ſhall be ſo carried on, that this work ſhall be a ſhadow of the glorious kingdom of Chriſt, of the kingdom of the Mountain. The kingdom of the Stone, when it comes to ſmite *Rome*, then ſhall be in it a reſemblance (as it were) of the reign of Chriſt, and the glory of the kingdom of the Mountain; therefore it's ſaid in verſ. 6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluia: for the Lord God Omnipotent raigneth:* There ſhall be ſo much of the Majeſty of God, of the power of God, of the purity of God, & ſo much of the Image of God upon his Children, when that work is done, as that they ſhall now ſay, *The Lord God Omnipotent raigneth*; it could not be ſaid, *Hallelujah, the Lord God Omnipotent raigneth*, if the work were done by a company of carnal Nations; and yet this is before the end, before Chriſts coming: for after this appearance, we have the Bride making herſelf ready, and the Kings of the earth come together, to deſtroy the Bride preparing for her Husband; and then you have Chriſt coming forth in his fury, deſtroying his Enemies, and reſcuing his Bride: But before that day, there ſhall be ſuch a glorious appearance in the world, and ſuch

power

power in the hands of the People of God, that it ſhall be ſaid, when men look upon it, *The Lord God Omnipotent raigneth*; the Lord Jeſus Chriſt, who is King of the world, and King of Saints, raigneth: therefore it ſhall be done by Saints, as leading Inſtruments.

Eighthly, Look through the Old and New Teſtament, where ever we have a deſcription of the perſons that ſhall do the glorious work of God at the laſt day, and you ſhall ever find them deſcribed and characterized as Saints. I ſhall give you but two or three places; one is, *Zach.*9.13. *When I have bent Judah for me, filled the Bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man*: mark! *raiſed up thy ſons, O Zion, againſt thy ſons, O Greece*; who are they that are raiſed up againſt the ſons of *Greece*, that is, againſt the *Turkiſh* power, as I ſhewed you formerly? they are the ſons of *Zion*, *I will raiſe up thy ſons, O Zion*: whereas there was in all the foregoing Monarchies, one earthly power raiſed up againſt another; when it comes to the very laſt time, God raiſes up another manner of power, *I will raiſe up thy ſons, O Zion, againſt thy ſons, O Greece*. So if you look into *Obad.* 18, 21. v. *And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them, and there ſhall not be any remaining of the houſe of Eſau, for the Lord hath ſpoken it. And Saviours ſhall come upon Mount Zion, to judge the Mount of Eſau, and the kingdom ſhall be the Lords. Saviours ſhall go up on Mount Zion*; Who ſhall they be? *The houſe of Jacob, and the houſe of Joſeph* ſhall burn up the Mount of *Eſau*, they ſhall judge the Houſe of *Eſau*, 8 *Reaſ.*

Esau, and then shall the Kingdom be the Lords: the universal Kingdom of the Lord is not yet come in; but here comes in the Kingdom of the Stone; *the house of Jacob shall be a fire, and the house of Joseph a flame*, they shall burn up all the works of the world; and *Saviours shall come up upon Mount Zion, and judge the Mount of Esau*: When all his enemies are brought down and become his foot-stool, then shall he come forth and take the Kingdom, and the Kingdom shall be the Lords; *Sit thou at my right hand, until I make thine enemies thy footstool*: then the Lord shall send the rod of thy strength out of *Zion*, *rule thou in the midst of thine enemies*; there's the coming forth of Christ, when his enemies by his Saints are made his footstool. So likewise if you look into Micah 4. 11, 12. *Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.* This gathering of the Nations is not after Christs coming, but before: and what then? *Arise and thresh, O daughter of Zion: for I will make thine Horn iron, and I will make thy Hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.* Who shall arise and thresh? Arise and thresh, O daughter of *Zion*; she shall have Horns of Iron, and Hoofs of brass, to beat all the Enemies of Christ into very chaff and dust, as it's said the great Image was ground to powder; why, it's *Zion*, the poor despised daughter of *Zion*, she that they stood looking upon, and said, *Let her be defiled, let our eyes look upon Zion*; they stood jeering at *Zion*, and saith God, *Zion*, I will make thee a trouble and a torment to them all; come up *Zion*, and I will make thy Horns

Iron,

Iron, and thy Hoofs braſs, and thou ſhalt break all the Nations to pieces that now ſtand looking upon thee. And in another place the Lord tells us, *Jacob is his battel-axe, and weapons of war*; ſo ſaith God, Jer. 51. 20. *For with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms.* When he comes to work his great work in the world, his faithful children ſhall be his weapons to bring it to paſs. Come to the new Teſtament, and we ſhall ſee who God will make his Inſtruments to carry on his work againſt the Beaſt, Revel. 15. 2. *And I ſaw as it were a ſea of glaſs, mingled with fire, and them that had gotten the victory over the Beaſt, and over his Image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God.* And in the 6 verſe, *And the ſeven Angels came out of the Temple, having the ſeven laſt plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles.* They ſhall be pretious Inſtruments, they ſhall have much purity and holineſs, and much of the Image of God upon them, and much of the beauty and riches of Chriſt in them, that ſhall do this work. So, if we look into *Revel.* 14. where, after the Beaſts time is run out, (in the 13 Chapter, we have the Beaſt triumphing, and the Beaſt's time running out in 42 months, now after this) we have another kinde of perſons, another party coming upon the ſtage, Revel. 14. 1, 2, 3, 4, and 5 verſes, *And I looked, and lo, a Lamb ſtood on the mount Zion, and with him an hundred fourty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers*

harpers harping with their harps. And they ſung as it were a new Song before the throne, and before the four beaſts, and the elders, and no man could learn that Song, but the hundred and forty and four thouſand, which were redeemed from the earth. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb *whitherſoever he goeth: theſe were redeemed from among men, being the firſt-fruits unto God, and to the* Lamb. *And in their mouth was found no guile: for they are without fault before the throne of God.* What a generation of men come up upon the ſtage when the Beaſt's 42 months are run out! for that had been ſpoken to in the foregoing Chapter; when that time is run out, up comes the Lamb with his company, and they are a company not like to the world, for, they have *their Fathers Name written in their foreheads*, there's holineſs in their foreheads; they are a party in *whoſe mouth there is no guile*; they do not act in ſubtile politick ways, as men do and have done. So that, I ſay, conſider thoſe that ſhall carry on this work, where ever we have them ſpoken of, in the old and new Teſtament, they are ſtill ſet forth as Saints, for the principals and leaders in this work. I have been ſomewhat large in this: for if we cannot find a Kingdom till Chriſt come, all the ſignes will be nothing: therefore I have ſpoken the more to this. But it may be objected;

Object. That it's the ten Horns that hate the whore: if you look into *Rev.* 17.16. the ten Horns are ſaid to do it.

Anſw. To that I anſwer, We muſt ſo interpret this, as not to ſet it againſt the general current of Scripture. Now whereas the ten Horns are ſaid *to hate the whore, and make her deſolate, and burn her*

with

with fire; the meaning is this, that the ten Horns, as being conquered to the Lamb, and the power of them being gotten into the power of the Lamb, ſo ſhall the Horns be turned againſt the whore: and indeed, this well agrees to the ſcope of the place; for it's ſaid in the fourteenth verſe, *Theſe ſhall make Warre with the Lamb, and the Lamb ſhall overcome them.* There was Warre betwixt the Lamb and ſome of the Hornes, (for we are not here to underſtand all the Ten Hornes) and in this Warre the Lamb becomes the Victor; and then the Hornes, which before did fight for the Beaſt, and ſupport the Beaſt, (when the power of the Hornes comes into the hands of the Lamb) they turne againſt the Beaſt: and indeed ſeeing it's done by the Hornes as conquered to the Lamb, it's clear that in that Day ſuch of the Hornes as ſhall doe it, ſhall be ruled by the Lamb; and if ſo, why then there ſhall be ſuch a thing as the Kingdome of Chriſt, even in the Hornes, when this is done: And truly, we cannot ſee at preſent that yet this Kingdome is in the Hornes, that yet the Hornes are conquered to the Lamb, ſo that the Lamb reignes in the Hornes; the Kingdom of the Lamb, is a Kingdome of Righteouſneſs, a Kingdome wherein there ſhall be no Injuſtice, Oppreſſion, and the like; we cannot ſee that there is yet ſuch a Thing among the Horns; and though it is not yet, yet when he comes to take the Kingdome, he will make the Hornes other manner of Hornes; and when he comes to doe it, he will doe it ſpeedily.

Object. But Chriſts Kingdome is not of this World, and therefore it cannot be expected any

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ſuch thing ſhould be as the beginning of the Kingdom of Chriſt, till the coming of our Lord Jeſus Chriſt himſelf.

Anſw. It's worthy our Conſideration, *Who the perſon was, to whom that was ſpoken, and the occaſion thoſe words were ſpoken by Chriſt:* The perſon to whom the words were ſpoken, was *Pilate* the Roman Governour; The occaſion was, when he was accuſed before *Pilate*, as an enemy to *Caſar*, as one that would have took *Caſar*'s kingdom from him; Jeſus Chriſt anſwers upon it, *My kingdom is not of this world*, that is, of this Monarchy, for the whole world at that time was under the Roman Monarchy; *There went forth a decree from Caſar, that all the world ſhould be taxed*; for ſo indeed, the whole world, and Monarchy, are terms equivalent; ſo that, *My kingdom is not of this world*, that is, it's not of this Monarchy: It was a very good anſwer to that that was objected againſt him: *Caſar* fears I will take the kingdom from him; no, ſaith Chriſt, *my kingdom is not of this world*, it's not to be in this Monarchy: I have a kingdome, but it's not yet; I will not take *Caſar*'s Crown off his head; I ſhall have a kingdom hereafter, but *Caſar* needs not fear me now: this comes in about *Pilat*'s querying with him about his being a king. There is ſuch a thing therefore, yet before the coming of Chriſt, as the ſetting up the kingdome of Chriſt in the world, as the ſame ſhall be *the kingdome of the Stone, breaking in pieces and deſtroying all other kingdoms.* And having thus ſpoken unto this, I ſhall now come to ſpeak of the ſigns of the times, the ſignes that this kingdom is nigh at hand, that Jeſus Chriſt is near to his work; ſeeing there is ſuch a work to be done in the latter end of the

fourth

fourth Monarchy, whether or no is this work near at hand, or is it far off, and remote?

I shall not speak any thing at all as to the Computation of the time from the numbers left us in Scripture, though much may be learned from them: for doubtless the Lord hath not left us numbers to the end there should be no use at all made of them; for there's nothing in the word of God but it's of some use: but that I shall not speak to, but proceed to shew you some of the signes of the times.

First, One Signe, that is a clear signe and evidence of the time, that this kingdome of the Lord Jesus Christ, as it's the kingdom of the Stone, is near at hand, is this, *The wonderful breaking forth of light, as to this work*: it's very observable, that when the work of God is to be carried on against the Beast, there doth forerun the work a glorious light; so, if you look into *Rev.*14.6,7. we have *an angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come*: and what then? why in the next verse there follows *another angel, saying, Babylon is fallen, is fallen*: an Angel goes forth and enlightens the earth, preaches and declares it in the world, that now the hour of Gods judgement is come, the hour is come, saith he, and presently another Angel cries out, *Babylon* is fallen, is fallen; the work of God comes on presently after the revealing of light, *Rev.*18.1,2. *The earth was enlightened with his glory*; and then presently, vers.6. *Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double*: and 1 *Signe.*

in ver. 8. *Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire.* Observe first here's an Angel comes and enlightens the earth with the glory of God, the earth that was before in darkness, and thought nothing of the ruine of *Rome*, and judging the Beast; the Lord lets in wonderful light into the world, and then presently comes forth the work it self, the Lord doth appear judging of the Beast. Likewise if you look to the final blow given to the Beast, *Rev.* 19. you will see that it follows after light that doth forerun it, vers. 17, 18. *And I saw an Angel standing in the Sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather your selves together to the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* Here's the last overthrow, the deadly blow the Lord gives the Beast; and there foreruns it a wonderful Light, an Angel stands in the Sun, that is, in wonderful clear Light; he stands, holding forth and declaring the coming of that terrible day; and presently upon that Light, the Work comes on. I say, This is a Signe of the Time, that the Work is at hand, The great Discovery of Light, as to the Work, the Lord brings forth.

And the Reasons why God will send forth light before his work are;

First, Because he would not lead his Children to his work blindefold, but by light. Antichrist's Followers, they follow in the dark, in the mist of implicite Faith; but the Lambs Followers, they

are

are led by light. Practise without Principle hath ever been the way of the Beast; but Principle as the Rule of Practise, is Christs Method.

Secondly, Because a Saint, though the thing he do, be good, and the will of God, yet can never have comfort in doing it, if it be not done from light. My comfort lies in this, that I know I follow the Lord; and this bore up *Paul*, when Brethren censured him, and others accounted him a mad-man. Now observe, when God lets forth a light, it's in order to a work: thus, when God began with the Papacy, to overturn their gross Idolatries, God by *Luther* and some few others brings forth light to discover these, and upon that discovery, they fall. So afterwards, when God went to judge the Prelacy here in *England*, first he brings forth light, and discovers them to be a piece of the Beast, and of the Mystery of Iniquity, and presently upon the coming forth of that light, they fall; when God sends light, he will bring forth the work suddenly.

Object. We have had light of this a great while, and pleaded for the Kingdom of Christ, and therefore this cannot be a signe.

Answ. To that I answer, We must consider there is a difference between the breaking forth of light, as it is the light of some particular persons, and as it's the light in a more general way among many, then is the work coming forth. *John Hus* and *Hierome* of *Prague* held forth *Luther*'s light before *Luther*, and while it was but in the breasts of some few persons, it did no great matter against the Beast's kingdome, but when it came to be general in the world, then the Blow came, the kingdom of the Beast was destroyed by that

light, ſo much of it, as that light ſerved to deſtroy. Whilſt that light that oppoſed the Antichriſtian Prelacy, was lodged up onely in ſome few breaſts, it produced little, ſave onely a witneſſe againſt them; but when it began to be general, it toſſed them out of their ſeats. So I may ſay concerning this light, the light of the Kingdom of Chriſt, it hath been in ſome few breaſts a great while, but it never began to be ſo general until now, that it's run among the Churches; Indeed never was there a Principle that did run ſo much among the Churches of Chriſt, as this hath done within theſe twelve moneths; ſince ſome Eminent ſervants of Chriſt have been ſhut up, and thruſt into holes, this light hath been encreaſed & embraced among the Saints, ſo as never any light encreas'd more in ſuch a little time, than this hath done; and when light begins to be ſo general, it's an argument now the work draws on, it begins to be hot as we ſay; and indeed the light grows ſo general, that the perſecuting adverſary who not long ago would not acknowledge any Kingdome at all but the ſpiritual, yet now they acknowledge ſuch a thing as the fifth Monarchy in the world, though they would ſet it far off, that it might not hurt them, and are driven to confeſs, that, that very principle, for which Saints ſuffer at this day, is in the ſubſtance of it a truth. Light is coming forth apace, and bleſſed be the Lord that hath been ſo merciful to his people at this day, that the proud Adverſaries of the truth and cauſe of God, ſhall one day be judged out of their own mouths; they themſelves know that there is ſuch a Kingdom, they have gotten ſome light into it, and they ſhall one day be judged out of their own mouths.

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Secondly, Another signe of this time, that the work of God, of Christs kingdom is near upon us, is this, *Sions Children favouring of her stones and dust*; the ground of this we have in *Psal.*102.13. *Thou shalt arise, and have mercy upon Sion: for the time to favour her, yea, the set time is come.* That this Psalm looks to Christ's outward Kingdom, the 15,18, & 22 verses evidence. But what signe is there of it, that the set time is come? why in the 14 verse, *When the Saints of God take pleasure in the stones of Sion, and begin to favour the dust thereof, then the set time of building Sion is come.* 2 *Signe.*

Quest. What are we to understand by Stones and Dust?

Answ. *Stones and Dust are the beginnings of a Building*; the first thing a man doth that will build a house, is to gather dust, and stones, and morter; the meaning is this, as if the Lord should say, When you shall see some such thing visible in the world, as that there seems to be a preparation and provision for the beginning of this glorious work of my Kingdom, and when you see the hearts of my people wonderfully taken with these preparations and beginnings, and raised up to a very high expectation, then know *that the set time to favour Sion is come*: and truly when was there ever in the world, if not at this day, something that did look as a preparation and provision for this glorious work of the kingdom of Jesus Christ, gathering of stones and dust together, cutting off the heads of Princes, and pulling down Thrones; now the Children of *Sion* take pleasure in the stones, and they favour the dust of it?

Thirdly, A third sign of the time, that this work is approaching upon us, is, *The great reproach that* 3 *Signe.*

is upon the Remnant that expect this work. When *Israel* of old came out of *Babylon*, they had a double work, they had a ſpiritual work, and a civil work, the work of the Temple, and the work of the City *Jeruſalem*; and thoſe who expected the carrying on the civil work of building the City *Jeruſalem*, and the walls thereof, they were made a wonderful reproach, *Neh.* 1. 3. *And they ſaid unto me, The Remnant that are left of the captivity there in the province, are in great affliction and reproach; the wall of Jeruſalem alſo is broken down, and the gates thereof are burnt with fire.* Mark! the Remnant are in great affliction; what Remnant? why the Remnant that are left of the Captivity, the Remnant that did expect the City *Jeruſalem* ſhould be built, they are become a reproach; the work of building the wall of *Jeruſalem* is delayed, till the Remnant do become a reproach: the people of God had their Temple done, they were ſet upon building their City; for they were told by their Prophets, that they ſhould build their Temple, and their City too; and now the people cry unto them, and laugh at them, Where is your City? where is your Commonwealth that you talk of? you would have the City built, and you would have a Commonwealth ſet up, and a Kingdom, but where is it? never ſuch reproach comes upon waiters, as when the work is ready to peep forth; then, at that time when they were ſo reproached, was the work ready to come forth; then *Nehemiah* is brought on his knees, and ſpreads the thing before the Lord, in verſ. 4. and the Commiſſion for building the wall of *Jeruſalem* was given forth thereupon, even that very year.

Babylon literal, was a type of the kingdom of *Baby-*

Babylon myſtical; their *Babylon* was a type of our *Babylon*; and as it was then, ſo it is now, upon the coming out of *Babylon* we have a double work, a work of the Temple, and a work of the City; the Temple work is finiſhed, and that is ſuffered to ſtand; but now the Saints look for their Civil work, for their Commonwealth, and that is become a reproach: for is not this the reproach at this day, Theſe are the fifth Monarchy-men? and, where is now your fifth Kingdom, your fifth Monarchy? never was that grown to ſuch a reproach this ten years; how have they been reproached even by ſome who are now compelled to acknowledge a truth in the principle! Now obſerve, when the work was reproached, then the work went on; and as that was the time then for the carrying on of the Work; why ſo now, the Work being reproached with us alſo, its a ſigne that this is the time for the carrying on of the Worke now: And truly it's worthy our Obſervation, How, after this Work was come to be a reproach, it went on in a wonderful way, the work of *Jeruſalem*: Nehem. 6. 16. *So the wall was finiſhed in the twenty fifth day of the month Elul, in fifty two days.* In 52 days! what a wonderful thing is it, that the wall of ſuch a City as *Jeruſalem* was, ſhould be built in fifty two dayes, and that by ſo few hands! And this little handful were many of them forced to take their Swords in their Hands. The Temple was a building a great while, and they needed no Swords to that Work; but now they come to their City-VVork, they have their Swords in their Hands to defend themſelves, becauſe there were many Enemies of that work, and yet notwithſtanding all their Enemies, and all the Oppoſition,

on, it was done as it were by a miracle in 52 days. So the work of the kingdome it ſhall come on apace, ſuddenly, in one hour ſhall this work come on; in 52 days was *Jeruſalem* walled, notwithſtanding all the reproach which immediately before was caſt upon them.

4 Signe. Fourthly, A fourth ſign is, *The preſent doubting that is in many godly ſpirits about this work, as being near*; it's a clear ſigne that the work is at hand: Two or three years ſince, ſome expreſt a great deal of faith about this work, they preach'd it up, we ſhall go on wonderfully, we ſhall go on to *Rome*, we ſhall pull down Tythes, *&c.* But now their ſpirits are ſunk, and they ſay, It's not yet time: This is ſo far from a diſcouragement, as that it's a great ſign that the work is near; for this is a clear Rule, that when ever Chriſt brings forth a work in the world, he will bring it forth ſo, as that he ſhall not find faith on earth; hence you have it, *Luk.* 18.8. *Nevertheleſs when the Son of man cometh, ſhall he find faith on earth?* It hath been the uſual way of God, even to ſtrike dead the faith of his Children, when the work is at the birth; ſo, *Exod.* 5. 20, 21. after the death upon the work there, and their burdens are doubled, they *meet Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh, and they ſaid unto them, The Lord look upon you, and judge; becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us.* Obſerve, the People that juſt before believed, and ſaid, O the work is come, and the day of our deliverance is at hand, in the end of the former Chapter the Text ſaith, *The people believed when they heard that the Lord had viſited the Children of Iſrael, and that*

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he had looked upon their affliction, and they bowed their heads and worshipped: Though they believed in the former Chapter that their deliverance was now at hand, yet they doubt in this Chapter; as soon as ever the death comes upon the work, they murmur and doubt of it, and blame *Moses* and *Aaron*, telling them they had *made their savour to be abhorred in the eyes of Pharaoh, and of his servants, to put a sword in their hands to slay us.* So it was with *David*, when the work of his kingdome first came forth, when he first set out against *Saul*, he had a great deal of confidence at first. 1 *Sam.* 22. 22. *David* saith to *Abiathar*, *Abide thou with me, fear not: for he that seeks my life, seeketh thy life; but with me thou shalt be in safety.* But observe, after this, *David* lost his confidence, and came to doubt of the going on of this work of his kingdom, in Chap. 27. vers. 1. *I shall now perish one day by the hand of Saul*; he speaks quite contrary to what he had said before; yet now the work is near, the kingdom is ready to rise: So when the Children of *Israel* were to come out of *Babylon*, and a death came upon the work, they cried out, *The time is not come, the time is not come that the Lords house should be built*: here they doubt as to the time, their faith was down; ye then was the time at hand, and the work was carried on in the second year of *Darius*. So likewise look to Christ himself, when he was here, the Disciples a little before his death, they could say to him, *Thou art Christ the Son of the living God*; they had much of faith at first: but when Christ is in the grave, they lose their faith, *We trusted that it was he that should have redeemed Israel*; their faith was gone, and yet their Redemption was nearer then ever it was, and Christs Re-

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surrection at hand; so that while they were questioning and doubting, the time of Christs rising approaches: so abundance of good men, that formerly have kept to *All-hallows* meeting, and *Black fryers*-meeting, they have now of late withdrawn, and cry, *The time is not come, the time is not come*, for the carrying on of the vvork of Christs Kingdom: but this is so far from making us believe the *time is not come*, that 'tis a signe to us, that *the time is at hand*, when doubting comes after the Spirit of faith: for so it hath been with the vvork of the Lord in all his Dispensations.

Here followeth six other Signes as they were found in his Notes.

5 *Signe.* Fifthly, A fifth Signe, is, *The wonderful spirit of prayer that is upon Gods people.* VVhen the Decree of release from *Babylon* vvas ready to issue forth, God puts a vvonderful spirit of praye upon *Daniel*, Chap. 9. *At the beginning of thy supplications the commandment came forth, and I am come to shew thee*: So *Nehemiah* had a great spirit of prayer given to him, vvhen the time came that the City *Jerusalem* should be built: And God hath promised immediately before he builds *Jerusalem*, to give such a spirit of prayer, *Isa.* 62 1, 6, 7. *For Zions sake will I not hold my peace, and for Jerusalems sake I will not rest, until the righteousnesse thereof go forth as brightness, and the salvation thereof as a lamp that burneth. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.* Now when an extraordinary spirit of prayer goes forth, it's a clear evidence the work is at hand.

VVhat

What a ſpirit of prayer was there up in the Biſhops time? and what was the effect of it? it brought their ruine: Afterwards, when Presbytery was like to tread us down, as did the Biſhops their Predeceſſors, a great ſpirit of prayer was in many, by this they are ruined: And truly I think I may ſay, there was never a greater ſpirit of prayer up, than is at this day: And to encourage you the more to it, I ſhall here put in two things.

Firſt, Conſider, That God gives his Children a larger Commiſſion (if I may ſo ſpeak) when they are to pray againſt *Babylon*, than at other times. *Iſai.* 45.11. *Thus ſaith the Lord, the holy One of Iſrael, and his Maker, Ask me of things to come concerning my ſons, and concerning the work of my hands command ye me.*

Secondly, That God will be more quick in anſwering; *Iſai.* 65.24. *And it ſhall come to paſs, that before they call, I will anſwer; and whiles they are yet ſpeaking, I will hear.*

Sixthly, A ſixth ſign, is, *The helpleſs condition Gods people at preſent are in:* Before God makes his Arm bare in ſaving, he brings his Children into that ſtraight, that they can ſee ſtrength no where elſe, but in him: hence, thoſe that pray for *Sions* reſtoration, *Pſal.* 102. pray as deſtitute ones; and when they are deſtitute, God anſwers them: Never until this day (ſince ſome appearings of this work have been) have Gods people prayed as deſtitute ones: we had A Parliament, An Army, A General that went along with us till of late, but now Gods people are wholly deſtitute: and indeed, that they are brought into this condition, is a mercy, and an evidence the work is neer, which we might conclude to be farther off, were it not thus. *6 Signe.*

A notable place we have, *Deut.* 32. 36. *The Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left.* And indeed, this hath ever been Gods way; *Abraham* cannot have his Mercy, till he is in so destitute a condition, as that to an eye of Reason he is without hope. *David*, before the Kingdome falls into his hands, must be so destitute, as that he is forced to fly the Land. The helpless condition of Gods people, is a clear signe the work is at hand.

7 *Signe.* Seventhly, A seventh signe, is, *The multiplication of the oppressed people.* Who are the oppressed people, in a more especial manner at this day, but those that appear for this truth? Who are shut up in prisons and holes, but they? And yet notwithstanding, what a multiplying of them is there under this oppression? It's *Steven*'s Observation concerning *Israel*, Act. 7. 17. *That when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.* He makes the multiplication of the seed, a signe of the Promise drawing nigh.

What a multiplication of this oppressed people, there is all the nation over, since some have been in Prison, is well known to many; many Churches and Pastors of Churches, who (not twelve months since) were averse to this way, do now own it, preach it; I speak what I know. Yea, I dare say, That if the present Powers of this Nation had sat in Council twelve months together, to contrive a way to spread the notion of the fifth Monarchy among the Godly throughout this Nation, they could not have thought upon a better, than the casting of some eminent leading Saints into Prison; for

there is nothing that men as men do more affect, then to look into that thing for which others suffer; and specially Saints (who it may be would not else have minded the notion) are very inquisitive into the thing which they see their Brethren suffer for, and hereby they attain light: thus God taketh the wise in their own craftiness.

It was said in the Primitive times, *The blood of Martyrs seed of Churches.* Did not Queen *Mary* by her cruelty make those who before were averse to it, ready and willing to receive the Protestant Religion? Did not the Bishops lose themselves this way? and by driving some few out of the Land, multiply the number of the oppressed people within it?

Saints suffering for truth, are the loudest and most powerful Sermons of all others. See what *Paul* saith to this, *Phil.* 1.12, 13. *But I would ye should understand, Brethren, that the things which happened unto me have fallen out rather to the furtherance of the Gospel. So that my bonds in Christ are manifest in all the palace, and in all other places.*

Eighthly, The Eighth signe, is, *The Defection and Apostacy of Eminent leading Men in the Churches, from their first Light and Principles.* Christ makes it one signe of his second coming, the *Stars falling from heaven*, Mat. 24.29. that is, Eminent men, (as Pastors and others in the Churches) falling; and saith Christ, *When you see this, know it is near, even at the door.* When you see Pastors and Officers of Churches, casting off the Churches, and running to Colledges; when you see men that have pleaded and apologized for the power of Churches, in opposition to Lordliness over them; when you see these become Tryers, and usurp Authority over all the 8 Signe.

the Churches and people of Christ in the Commonwealth, Know that it is near, even at the door.

9 *Signe.* Ninthly, The ninth signe, is, *The great dread that is upon the spirits of all men (that are Enemies) of such a thing rising in the world, as a Fifth Monarchy.* What a dread at the time of *Israels* coming out of *Egypt*, was upon the *Canaanites*? and this dread is at the end of forty years, we do not read of such a dread at their first coming out; but when the work was just coming forth, of their taking possession of the promised Land, then the fear and dread falls upon them. It's observable, that from the time that *David* was anointed King, a dread of him (though *Saul* had all the Forts and strength of the Nation) was upon the spirit of *Saul.*

And what a dread is there upon the spirits of those that oppose the work (this kingdom) of Christ at this day? It's visible enough, a dread already from the Lord is fallen upon them.

10 *Signe.* Tenthly, A tenth signe, is, *Gods wonderful withdrawing himself from such as oppose this truth and and work, in respect of those common graces and assistances, he hath formerly afforded them in other work.* How did God withdraw from *Saul*, so soon as ever *David* was anointed? Before, he could deny himself, and refuse a Kingdom; afterwards, before another shall come into his Throne, he will slay innocent *David*, be it right or wrong, and all the Priests of God to boot. Before, though he had cause, and was stirr'd up to it, he will by no means persecute; afterwards, though he had no just cause (all things considered) he puts the Lords Priests to death. Before, he was a very meek man in all his actings; afterwards, he acts like a Mad-man.

And

And the very reason is this, *Davids Kingdom was now rising, and Saul being in heart an Enemy to it, the Spirit of the Lord withdraws from him:* and this withdrawing was the immediate Fore-runner of of *Davids* Kingdom, the most eminent type of Christs, pleaded for at this day. Reason.

Now let us consider, whether it be not thus at this day: let us look to men *that sit upon the Throne*; and men that *call themselves the Ministry*; is it not as evident as the Sun when it shines at noon day, that the Spirit of the Lord is *withdrawn from both*? I say, in respect of those common gifts and assistances, they have formerly had, whilst they stood in the cause of God.

Are there not men this day in *England*, that persecute Saints, for laying open their Evils and Apostacies, who time was, would not persecute them themselves, nor suffer others who would have done it, to do it? Are there not men who time was feared none, they had their faith as their best guard, who now are so far from their former faith, that they are become *Magor-missabib fear round about*?

Look to men who call themselves *the Ministry*; could not many, some years since, preach often with life and power? now its a great matter (and truly they are not able to do it) to preach once in a fortnight; and when they do preach, that life they once had, is so gone, that Christians that hear, had they not the same names and faces, would not know them to be the men; once the time was, that they were able to speak a seasonable word, whensoever occasion was offered; but truly now they are able to speak no more then they have written in their paper, or got by heart, as School-boys do.

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Is it not evident (I say) the Lord is withdrawn from them? This is a manifest Signe the Work is at hand. When *David's* Kingdome was rising, the Spirit of God departs from *Saul*; and had not many Bishops in Queen *Maries* dayes much Life? and so the Presbyters in the beginning of these Times? But observe, when the VVork of God began to rise against the One and the Other, the Spirit of God went off from them, and fell upon that Party that bore witness against them.

FINIS.

Christ

Christ the onely Foundation.

1 Cor. 3. 11.

For other foundation can no man lay, than that is laid, which is Jesus Christ.

THe Time is but short, and therefore I shall wave speaking any thing touching the context, or the explication of the words; there's no difficulty in them, but there's a plain useful Truth, lies plainly in the words, which I shall give you: That is,

Doct. *That the Lord* Jesus Christ *is the onely foundation.*

That I may the better open this truth to you, for your edification, I shall cast those things which are in my thoughts into this Method; namely, To shew,

First, What I mean by Christ's being a foundation?

Secondly, In what respect the Lord Jesus Christ may be called a foundation?

Thirdly, What Jesus Christ is the foundation of?

Fourthly, Who it is that laies Jesus Christ as a foundation?

Fifthly, How the Lord Jesus Christ is laid as a foundation? And then,

Sixthly and lastly, When Jesus Christ is laid as a foundation in the soul?

I shall give but a hint of the first.

1. *Quest.* What we are to understand by Christs being a foundation?

Answ. We well know the *foundation* it's the bottom of a building, that upon which the weight and stress of any building lies: in every building there's the structure it self, and the *foundation*; the structure it self, consists of many parts oftentimes, first, second, third, and fourth lofts, and yet these are so united and compact together, as that they make but one building, and there's but one *foundation*: so, I may say, In the spiritual building, that glorious blessed building of our salvation, it's a building that consists of many parts; there's the eternal love of the Father, free pardon and remission of sins, comfort, new obedience, and the like; and yet notwithstanding all these, they are so compact, as that indeed all make up but one glorious blessed building, and there's but *one foundation* to all, and that is Jesus Christ the Lord of glory, *Other foundation can no man lay*: And as in building, the foundation, it's that which lies at the bottom, so in this blessed building of Salvation, Christ as a foundation lies at the bottom of all; he lies at the bottom of the Fathers love, and the Fathers love built up upon him; he lies at the bottom of our Justification; he lies at the bottom of all our Comforts; he lies at the bottom of all our obedience, and holiness; so that we are to understand, by Christs being a *foundation, his being laid at the bottom of all that ever we have*; not onely at the bottom of our Justification, that, men will easily acknowledge, but Christ is at

is at the bottom of every dram of comfort, Christ at the bottom of every duty, Christ at the bottom of every affection, Christ at the bottom of every grace, at the bottom of all we have, so he is the *foundation:* that, what our souls would enjoy, be it comfort, be it holiness, be it Justification, be it what it will, Christ lying at the bottom of all, is Christ's being *the foundation.*

2. *Quest.* In what respect is Christ said to be a foundation?

Answ. I answer, first, Christ is a foundation *in respect of the Fathers having laid him for a foundation; Behold, I lay in Sion for a foundation,* Isa. 27. 16. I lay in *Sion.* The Father he lays Jesus Christ as a *foundation:* God knows no other *foundation* to erect that blessed and glorious building, that heavenly structure of our Everlasting Salvation upon, but only Christ; that glorious building of grace and glory, could stand upon no other bottom but Christ: and therefore when the Lord comes to raise up this building, saith he, *I lay in Sion for a foundation*; for a *foundation:* I lay my Son as the foundation, as the bottom of all; he is the *foundation* God the father hath laid, the father knows no other; if we would have that *foundation* for our souls that the father judges to be the *sure foundation*, and would have our comfort built upon that, it must be laid upon Jesus Christ, this is *that foundation* that the father hath laid.

Secondly, Jesus Christ may be called a foundation, *in respect to Gospel-Revelation, The Gospel reveales no other foundation but Christ:* look over the whole Gospel of God, from first to last, and you shall find no other Corner-Stone: no other bottom-stone, but the Lord Jesus Christ

only: Christ is the corner-stone (as the Apostle tells us) upon which, the foundation of the Prophets and Apostles is built; Eph. 2. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone*: the doctrine of the Apostles and Prophets it's here by the Apostle called *a foundation*, but it's such a *foundation*, as hath another *foundation* lying at the bottom of that; Jesus Christ the corner stone is laid at the bottom of this *foundation*: Truth, it's the *foundation* of our faith, but the Lord Jesus Christ he is the *foundation* of truth, that *foundation* that truth stands upon, he is still the *bottom-foundation*.

Thirdly, Jesus Christ may be called a foundation, *In respect of his own meetness and fitness every way to be a foundation*: Christ he is the most meet and fit of all others to be a foundation.

First, *He is a Stone*; as the Prophet saith, *I will lay in Sion for a foundation a stone*. You know, if men goe to lay *a foundation*, they doe not go and gather up dust and rubbish, that is no fit matter *for a foundation*, but they go and gather up *Stones*, and lay them for *a foundation*: so our Lord Jesus Christ, he is a *stone*: *I lay in Sion for a foundation a stone*. So there's a fitness and meetness in him for *a foundation*, he is most meet for *a foundation*.

Secondly, As he is a Stone, so, *he is an elect choice stone*, he is a fit chosen stone, and therefore he saith, *I lay in Sion for a foundation, a chief corner-stone, Elect and precious*; he is a fit stone: Men pick out of their best Stones for a foundation, so, he is a stone pickt out by God himself; when the Lord was to lay the *founda-*

tion

tion of this bleſſed glorious building of our Everlaſting happineſs, God took a view (as I may ſo ſay) of men and Angels, and he could not find ſuch another *Stone*, ſo fit for a *foundation* as the Lord Jeſus Chriſt was: he is a fit Stone. But again,

Thirdly, The Lord Jeſus Chriſt, *He is a Rockie Stone*; ſo he is called in Scripture, *the rock*, the *rock-ſtone*, 1 Cor. 10. 4. *And that rock was Chriſt*: and they that are offended at Chriſt, they are offended at the *rock*, Rom. 9. 33. He is *a rock of offence*; they that ſmite againſt Chriſt, ſmite againſt the *rock*, and therefore are broken to pieces; *And on whomſoever it ſhall fall, it will grind them to powder*, Matth. 21. 44. Now the *rock-ſtone* is the greateſt, firmeſt & hardeſt ſtone, and therefore the fitteſt for *a foundation*: And Chriſt being *a rock*, he is moſt fit for *a foundation*.

Fourthly, The Lord Jeſus Chriſt, *He is a tried ſtone*; ſo ſaith the Prophet, *I lay in Sion for a foundation, a ſtone, a tried ſtone*, that is, *a ſtone* that there hath been proof made of every way, whether it would be fit for *a foundation* or no: there's great difference between *ſtones*; there are ſome *ſtones*, if you put them under the hammer, they will break to pieces; and there are ſome, if you put them into the furance, they will melt, or moulder. But our Lord Jeſus Chriſt, he is *a tryed ſtone, a ſtone* that hath been under the Hammer of the worlds rage, and under the Hammer of Satans Temptations, and under the Hammer of our ſins and corruptions; And he hath been in the furnace of his fathers wrath; and yet he is *a ſolid ſtone* ſtill; he is *a tryed ſtone*, and therefore fit for *a foundation*; he hath been ſo *tried*, that the Lord ſaith of him, he is *a ſure foundation*.

I am sure (saith God) whatsoever is built upon my Son shall stand; I am sure, whatever soul, whatever comfort, whatever obedience, stands there, shall stand.

Fifthly, The Lord Jesus Christ he is *a Precious Stone*, 1 Pet. 2. 6. *Behold, I lay in Sion for a foundation a stone, Elect and precious*; he is not a common stone, but *a precious stone*; and indeed in this respect too, he is very meet, yea, most meet and fit of all others to be *a foundation.* There are two things in Christs being *a precious stone*, that do make him fit to be *a foundation.*

First, *Thereby there is an answerableness in the foundation to the building*; if a building be very rich, and made all of precious pearl, it's fit there should be some answerableness in the foundation to the building; the new *Jerusalem*, it's said of it, it was of *pure gold*, and the foundation of the City was of *all manner of precious stones*, there was an answerableness in the foundation to the building; so I may say, this blessed building of our Salvation, it's indeed builded, that is, made up all of precious pearl, there's the blessed pearl of the fathers love, there's the blessed pearls of our Redemption, Justification, Adoption, Sanctification; the whole is made up of precious pearl; look over every piece and part of it, every thing that is in this building, it's of precious pearl: Now the building it self being made up all of pearl, therefore the *foundation* must be some glorious thing, there must be *an answerableness in the foundation*; now therefore we have this precious stone laid in the bottom, which indeed doth enrich the whole building, and adds to every piece and parcel of it. And then Christ being a precious corner stone,

ſtone, he is moſt meet for a foundation.

Secondly, In regard, *That of all ſtones, precious ſtones are the moſt durable*; The Adamant or the Diamond, which of all ſtones is the moſt precious, of all ſtones none ſo hard, it will break other things, and will not eaſily be broken; and cut other things, and it ſelf cannot without difficulty be cut. Jeſus Chriſt he is a durable foundation, therefore there is not ſuch a foundation in all the world.

Sixthly, Jeſus Chriſt, *He is a living ſtone*; 1 Pet. 2. 4. *To whom coming as unto a living ſtone, diſallowed indeed of men, but choſen of God and precious*; he is *a living ſtone*, that is, he is ſuch a ſtone as hath life in it, and by that life there is,

Firſt, *A cementing of the building to the foundation*, and therefore a transforming the building into the nature of the foundation. Now conſider this, and of all others Chriſt is the *moſt fit for a foundation*: for by this *cementing* the building to himſelf, this building becomes unmovable; though the building be never ſo glorious, yet if it can be taken off the foundation, what would become of the glory of the building? this is that that makes the building ſuch a bleſſed building, that it is ſo united to the *foundation*, that there can be no removing of it off the foundation; if the powers of Hell come, and all the powers in the world come, there can be no removing of the building off the foundation: this is the bleſſed ſtate of thoſe ſouls in Chriſt; herein is Jeſus Chriſt moſt meet of all others for a foundation, becauſe ſo far as Chriſt is a foundation, he doth unite the building to himſelf, fixes the building upon himſelf, that there can be no removing of the build-

ing from off the foundation.

Secondly, Christ, as he doth by this life that is in him, cement the building to himself; so he doth *transform the building into his own nature, by sending up that life into the building, that is in the foundation*; hereby, the soul being *transformed* into the image and nature of Christ, it doth preserve the soul from rottenness & putrefaction. You know how it is with living things; they do not die, they do not rot and putrefie, but they are dead things that rot and putrefie; why now the Lord Jesus Christ by conveying of that life that is in himself, & sending it up from himself into the building, thereby the building is kept from rotting and putrefying: that soul, that is in him, doth not rot and putrefie; but take any other soul in the world, and he doth rot and putrefie at one time or another. If he doth not stand upon this foundation, all his comforts, all his enlargements will rot and vanish away at some time or other.

Seventhly, The Lord Jesus Christ, *he is one stone.*; it's not said, I lay in Zion for *a foundation* Stones, but *I lay in Zion a stone*, one stone: now this adds to the excellency of the *foundation*: if *a foundation* be of *one stone*, it's a great deal the stronger. Jesus Christ is *one stone*, and so the most meet for *a foundation*.

Fourthly, The Lord Jesus Christ, is called a foundation, *In respect of believers being built upon him*: all those that are of the Fathers building (as every true believer is) are *builded* upon this *foundation*: Truely there are a great many in the world, that go to build up this building of Salvation, and they attempt to *build* it themselves: now what man or woman goes to *build* themselves, it's

with

with them, as it's with little children, they will go to imitate builders, get a little dirt and clay together *to build* a little house, but they neglect, they never minde the *foundation:* so it's with these souls, they *build* themselves up, they *build* their Justification, and *build* their comfort, and *build* an obedience of their own; but they regard not *the foundation:* if they can get something of Comfort and conformity to duties, and the like, they never look to the *true foundation.* I am afraid, that when the Lord comes to shake the world, a great many will be found without *a foundation*; but now all those that are of the Fathers *building*, they are *built* upon this *foundation:* the Father he *builds* like a wise Master-builder; when he comes to *build* a house, he takes special care about the *foundation*, that that be laid firm and sure: for (saith he) what will ye build, if there be not *a foundation* laid? so is it when the Lord comes to your souls, to *build* you man or woman, he looks to *the foundation*; I will lay their souls upon my Son, saith God: when God takes a soul into his hands, the very first work that he doth, is, to lay *the foundation*, to see that Jesus Christ be laid as *the foundation* in the soul: so that Jesus Christ may be called *a foundation*, in respect of the Fathers *building of all believers upon him as a foundation.*

Lastly, Jesus Christ is called a foundation, *In opposition to all other foundations, to all false foundations:* there are a multitude of false foundations in the world; and in opposition to all the sandy and false foundations that we lay, and that sometimes Satan laies, and that are not of the Father's laying, Christ is the foundation.

First,

First, Christ is a foundation, *in opposition to those vain and empty hopes, that some sinners have of amendment of life for the future.* Truely, this cannot properly be called *a foundation*; yet because there are a company of poor sinners in the world, that go on in drunkenness, swearing, whoredome, and the like; though they know themselves to be miserable and wretched, to be undone, yet they hope they shall amend hereafter, they shall be better one day, and so they take some kind of rest from this thought. A man that makes no conscience of swearing, or cozening, or lying, or defrauding, when his conscience comes and tells him, Thou art a miserable wretch, he answers, I hope to be better hereafter: now this mans *foundation* is as if a man should go about to build a house in the air; Christ is a foundation *in opposition to these vain hopes.*

Secondly, Christ is a foundation, *in opposition to Pharisaical righteousness and holinesse*: some there are that come to have a *righteousness*, though not the *righteousness* of God, but indeed *a righteousness of their own*, as the Apostle saith; they are not as other men are, they are not drunkards, nor swearers; they serve God, and walk honestly, they will not cheat, and they make conscience of their word, they will have but one word when you come to deal with them, they will deal honestly and justly in all their waies; and therefore surely say they, we are the children of God, and are in a good condition, and thus they lay a great deal of stress and weight upon their *Pharisaical righteousnesse and holinesse.* Thus it was with the Scribes and Pharisees in Christs time: O saith he, *I am not like that Publican*, I am not so and so;

God

God I thank thee, I am not as other men be, I am a blessed man, a happy man: I but yet he is a poor miserable Pharisee still, Jesus Christ saith, notwithstanding all this, he was not justified; Christ sends him away as a poor miserable wretch, notwithstanding all his *righteousnes*; *Except therefore* (saith Christ) *your Righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven*: Christ is a foundation in opposition to this foundation.

Thirdly, Christ is a foundation, *in opposition to conviction of sin, conviction of our natural state and condition*: Some there are, that go farther than the Pharisee, (who rests in his own righteousnes, far from being convinc'd of sin) that come to see themselves lost and undone, and it may be they come and gather up hope, they scrape up somewhat of comfort here, because they finde and feel themselves sinners, that therefore God will pardon them; because they conclude themselves to be lost, therefore God will save them, therefore they shall have Heaven and Everlasting Salvation; they gather up comfort here: but this is no other foundation than wicked *Cain* may have; saith he, *I am a cast-away, and my punishment is greater than I can bear*; this is not the foundation, Christ is the foundation *in opposition to this conviction of sin.*

Fourthly, Christ is a foundation, *in opposition to confession of sin to others*, that is that which some lay as a foundation of their comfort; when they are oppresst and burden'd, and afflicted with their sin, they run and tell it to others, and will be open hearted; and when they have so done, they finde ease, and have much comfort, peace, and hope,

and

and they build upon it; as a man that is stomack-sick, he casts up that which is at the top, and then he hath ease, and is well. We finde that *Pharaoh* himself, when he was sick of his sin, he could not be quiet, till he had cast up his sin to *Moses*, Exod. 9. 27. *And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.* Nay, he was so sicke of his sin, that *Moses* must be brought in haste to him, Exod. 10. 16. *Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you:* they must be brought Post to him, that he might confess his sin, and ease himself, he was so troubled and so afflicted: of these things there is a good and a holy use; but when men lay *the foundation* of their comfort upon this confession of sin, and would draw comfort from hence, and not from Christ, this is a *false foundation*, and Christ is laid as a foundation in opposition to this. Do but look how far *Saul* runs in confessing his iniquity, 1 Sam. 26. 21. *Then said Saul, I have sinned, return, my son David, for I will no more doe thee harme, because my soul was precious in thine eyes this day; Behold, I have played the fool, and have erred exceedingly.* How doth he confesse his sin? with great indignation he calls himself a very fool, and a wretch, *I have played the fool*, I have been a wicked wretch in what I have done; and yet is but a *Saul* notwithstanding all this: and *Judas*, when his heart ak't, he came and threw down the silver, and saith, *I have sin'd in betraying innocent bloud*; he comes and casts up his sin, and yet but a poor miserable *Judas*,

and

and he goes and hangs himself: this is not the foundation, Christ is a foundation *in opposition to this foundation.*

Fifthly, Christ is a foundation, *in opposition to our sorrow, mourning, humiliation, fasting, prayers and tears, and the like:* Some will go farther than a clear conviction of sin, and confessing of it to others; they will *sorrow*, and *mourn*, and *shed Tears*, and the like; and they think because of this, surely I am a childe of God: and they lay no *deeper foundation*, they have no *other foundation* but this; all their comfort, all their joy, and all their hope is laid here: but this is *a false foundation*; 1 King. 2. 27, *And it came to passe when Ahab heard those words, that he rent his cloaths, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.* A king, and yet how doth he humble himself? *Ahab* throws off his kingly Royal Robes, and puts on Sackcloth, and goes softly; yet you see what is said of *Ahab*, *There was none like unto Ahab, that sold himself to do wickedness:* he did very abominably in following Idols, and yet this wretched *Ahab* when the wrath of God comes upon him, & the word of God fals upon his conscience, he will throw off his Robes and Crown, & humble himself, and mourn; and yet but an *Ahab* still: and so *Saul*, when his conscience was smitten, *he weeps*, 1 Sam. 24. 16. *And it came to passe when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? and Saul lift up his voice, and wept:* he weeps over his son *David*, and yet persecutes his son *David* again, notwithstanding all this: And so *Esau, he found no place for repentance, though he*

he sought it with Tears; there's a great deal of difference betwixt *Tears* and *Repentance*, he sought *Repentance*, and he sought it with *Tears*, yet found no place for it: all these things when they come from the *right foundation*, are excellent, but otherwise they will stand men in no stead at all. Jesus Christ is a foundation *in opposition to this foundation.*

Sixthly, Jesus Christ is the only foundation, *in opposition to Resolutions, Vows, and Covenants*; that is that which many lay their foundation upon; truly, these are waies which many honest hearts have run, they have trac't them through, and there are false hearts too, that have run up with them in these waies: when a soul is troubled, afflicted and burdened, he will *resolve, vow, and Covenant*, I will never do so more, and after that, they have some ease, and are at quiet; and so long as they keep their *Resolutions, Vowes, and Covenants*, they are in a good condition as they conclude; so it was with *Saul*, *Return my son David, I will seek thy hurt no more*, I will no more persecute *David*, I will no more walk on in these ways; but afterwards he falls upon him again and again, and *David* is forced to fly the land; these *Vows, Resolutions, and Covenants*, will not hold: now Christ is a foundation in *opposition to this*, Christ is the *only foundation.*

Seventhly, Jesus Christ is a foundation, *In opposition to self-revenge*: in opposition to those Acts of revenge that men are ready to put forth upon themselves; it's a thing that is very ordinary among Christians, (honest hearts as well as others) and that through darkness in the new Testament Administration of Jesus Christ, and the Covenant

venant of grace, they go *to revenge*; they will be *revenged* of themselves if they erre in this way or that way; if they erre or exceed in *Mirth*, then they will go about *mourning*; if they have err'd in the use of *the creatures*, then they will not *eat nor drink* at all, and so they will be *revenged* of themselves: herein they take too much content, and too much comfort, and they are apt to think that because they *revenge* themselves thus, God is pleased with them, and he will pardon them. *Christ is the foundation in opposition to this*; is this the *foundation*, that my Justification, my Comfort, my Joy, should lye upon, my *self-revenge*? no, though a man should go never so far in this way: do but consider what those in *Micah* would have done to revenge themselves, Micah 6. 9, 7. verses, *Wherewith shall I come before the Lord, and bow my self before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of oyl? shall I give my first-born for my Transgression, the fruit of my body for the sin of my soul?* As if they should have said, Will the Lord accept of any thing? let the Lord set me the hardest task, I will do it, if it be to give the fruit of my body, or to give away all my estate, if I may have the pardon of my sin, I will do it; thus, I say, a man may go a great way in a way of *revenge*, and yet truly this will be found nothing, it will be but a shadow, and *a foundation* that will soon shake and fall, when a day of Trial comes.

Eighthly, Jesus Christ is a foundation, *in opposition to our Reformation*; many there are that go

go higher than all this; many ſtruggle in their Vowes and Reſolutions, but never come to Reformation: but ſome there are, that come to Reformation; they have gotten the power and the victory, as they ſay, over their ſins, and here they lay *the foundation* of their comfort: For certain, ſaith ſuch a man, I am the child of God: but Chriſt is a foundation in oppoſition to this; if we lay our foundation here, we ſhall be deceived: this *Herod* did, he reform'd himſelf, and *did many things*; the word of *John* comes to *Herod's* heart, and his heart is ſo troubled, that he *did many things*; ſo that there may be *a reformation* in very many things, and yet notwithſtanding the ſoul not upon *a true foundation*; there is a vaſt difference betwixt Ceſſation of ſin, and Mortification of ſin: there may be a Ceſſation of ſin, where there is no Mortification of it: it may be the Devil he may let a ſoul alone, that he may ſettle him the faſter upon a falſe bottom; men ceaſe from their iniquity they were addicted to when they were yong, and they are apt to lay *a foundation* upon this; and this may be, and yet not *a true foundation* laid, a meer Ceſſation from ſin, or an outward Reformation in reſpect of the acts of ſin, this may be, and yet the ſoul miſerable: Jeſus Chriſt he is a foundation *in oppoſition to this foundation.*

Ninthly, Jeſus Chriſt he is a foundation, *in oppoſition to all outward Priviledges*: there is a very great deal of confidence that men lay upon their Priviledges: O, ſaith ſuch a one, I keep many days of prayer, and I am of ſuch a Church; and ſaith another, I am Baptized; and ſaith another, I am ſo and ſo; and they glory much in theſe outward Priviledges, as the Jews did, We are the Church

Church of God, we are *Abrahams* Children, we have the Oracles of God; can we be amiss? but saith Christ, *Ye are of your father the Devil, and the works of your Father ye will do*, notwithstanding all your boasting and glorying in your outward Priviledges: this is not the foundation; *Christ is the foundation in opposition to this.*

Tenthly, Jesus Christ is a foundation, *in opposition to those good fits that sometimes a man or a woman is in unto a duty:* I do not speak any thing to shake any poor Saint, but would have every Saint have a bottom, while God is shaking all Nations, and the Foundations of the earth do shake; if the *foundation* be upon a rock, it will stand, therefore in this shaking day the good Lord help us all to look to our *foundation.* Christ is a *foundation* in opposition to those good fits, that men are in to a duty: a man may be in *a good fit* to a duty now and then; and when men find this, they are apt to rest on it, and lay much weight upon it, and draw much comfort from it; now I say, *Christ is a foundation in opposition to this foundation:* O what *a good fit* and a good mood was *Saul* in sometimes! 1 *Sam.* 10. he comes among the Prophets of God, at the 9, 10, and 11. verses, he prophecies among the Prophets; here was *a good fit to a duty*, 1 Sam. 10. 23. when he was going on in persecuting *David*, he had *a good fit:* therefore *Saul* might say, Well, I feel God working in my heart, whatever others judge of me, or censure me. *Saul* went on and prophecied before *Samuel*, and lay down naked all that day, and all that night, even then when he was going on persecuting of *David.* I bring this to shew you, that this is *no foundation:* it's a

good thing, a sweet thing, to have a heart fit and disposed to a duty; but when I will build upon this, this is *no foundation*, but Christ is *a foundation in opposition to this.*

Eleventhly, Christ is a foundation, *in opposition to flashes of Joy and comfort that a soule may finde, and sometimes doth finde, which yet are not upon the true foundation:* there may be a good disposition to a duty, so there may be some *flashes of Joy* and comfort in the soul, in the duty, and men are apt to make high conclusions from these, and yet not upon the *right foundation*; as *Herod*, he heard *John*, and did many things, and *he heard him gladly*; there could not be but a Holy raising of heart and joy when he heard him gladly, and yet *Herod* cut off *John's* Head for all this: so the Stony ground hath Joy in the hearing of the word, *they heard with Joy*, and yet was false ground; in the Stony ground there was Joy in hearing the word, & Joy in receiving the word. O therefore look to your selves: sometimes when I hear a Sermon, my heart is lifted up, it may be with the man more than with the word, or it may be with the manner of speaking more than with the word, and so a soul may here lay *a foundation*; there may be *flashes of Joy* in our duties, and if we lay *our foundation* here, we are under a very great mistake: in the 28 of *Isaiah*, those hypocries at the second verse, they did seek God daily, and delighted to know Gods waies, as a nation that did righteousnes, and forsook not the ordinances of their God, *they ask't of me the ordinances of Justice*, they took delight in approaching to God, yet notwithstanding this, the Lord bids the Prophet go and pronounce his wrath against them.

them. A man may have his heart raiſed it may be in ſpeaking the word of the Lord, and yet if he make this his foundation he is upon a falſe bottom; *Jeſus Chriſt is a foundation in oppoſition to this foundation.*

Twelfthly, Jeſus Chriſt is a foundation, *in oppoſition to ſome high acts wherein the ſoul puts forth ſeeming ſelf-denial:* 1 Sam. 10. *Saul* ſhews great ſelf-denial; when the people come to chooſe him King, *he hides himſelf*; the men of *Belial* deſpiſed him, and brought him no preſents, but *he held his peace*; he denies himſelf, he takes no notice of their oppoſition and ſpeaking againſt him; and then afterward in the 11 Chapter, when the people ſaid, *Who is he that ſaid, Shall* Saul *raign over us? bring the men, that we may put them to death*; Saul *ſaid, There ſhall not a man be put to death this day; for to day the Lord hath wrought Salvation in Iſrael.* He doth not onely deny his own Spirit, but the Temptation from others; and this was not only from a Politick ground, but from a ſudden work that was upon him at preſent, *the Lord hath wrought ſalvation in Iſrael:* a man may be carryed out in ſome good particular acts to deny himſelf, and thence conclude, I am a childe of God, and ſo, happy; it's true, none can truly and rightly deny himſelf, but a Saint; but there's the ſame grace and work as a counterfeit wrought in a hypocrite, that is in the new Covenant, in the true children of God; and if men lay their *foundation* upon theſe things, they will be exceedingly miſtaken; *Jeſus Chriſt is the only foundation in oppoſition to theſe.*

Thirteenthly, Jeſus Chriſt is the foundation, *in oppoſition to all holy aims*; it's a moſt bleſſed

thing when a man comes to duties with *holy aims*, and holy ends, yet if he will lay his *foundation* here, he may be deceived: it's the hardest thing in the world for a man to judge of his *ends* and *aims*. *Come*, saith *Jehu*, *and see my zeal for the Lord*: he thought he had blessed ends and aims; but laying his *foundation* here, what a false bottom had he? I do not say, any hypocrite can aim rightly at the glory of God, but a man may aim at Gods glory when it runs with his Interest; he may look asquint at it, when Gods glory and his Interest lies together: this deceived *Jehu*, he thought he had eyed Gods glory, when he lookt only at his own Interest, the setling the Kingdom upon himself and his Posterity, and so deceived himself. *Jesus Christ is a foundation in opposition to this foundation.*

Fourteenthly, Jesus Christ is a foundation, *in opposition to giving in of particular words*; it's a great Trade that some drive, of giving in of particular words; and what a wonderful confidence is oftentimes laid in this, in the giving in of particular words? And truly, I do acknowledge the Lord doth oftentimes make it a sweet dispensation to his Children; when his Children are in great straights, the Lord is pleased to come into their souls, and reward them in this way, and yet notwithstanding we are under a very great mistake in this: if the Lord be not our light and our guide, we may lay too much upon this, as upon humiliation, or any other duty: some souls in distress, they will open their Bibles, and it may be do light upon a place that doth suit their condition, they think this is *a giving in a word*; I deny not but God doth sometimes speak a word in this way

way to his Children in great ſtraights, yet there's a great miſtake in this; the miſtake lies in this, when that we do lay more upon the *providence in the giving of the word*, then upon the word it ſelf; when I believe not ſo much the word for it ſelf, as for the providence; the providence that I ſhould open my book thus, and light upon ſuch a word, the providence that I ſhould light upon ſuch a word at ſuch a time; when we eye the providence giving in the word, more then the word. Now note, no providence is a ground of our faith, therefore if I lay my faith more upon the providence than upon the word, then ſhall I preſently be miſtaken even in this way, which if I had a right underſtanding of, I may have uſe of, and comfort in: let Chriſtans obſerve, it's ordinary with Chriſtians when they are weak and young, and when they begin to know the Lord: God doth deal with them as with little Children, he traines them up in ſuch a way, and *gives them in particular words*; but when ſouls will alwaies go in this way, they may quickly come to Tempt God, and they may come to ſuch a paſs, as not to care for the word of God in the Scripture, unleſs it be given in this way; here we lay *our foundation* upon the giving in of a word: lay as much as you can upon the word, but take heed of laying too much upon the providence; therefore Chriſtians when they are come to more light and experience, the Lord would not have them to continue in this way; they muſt not ſtay till the word come to them, but their faith muſt go out to the word: this way of God with Chriſtians is not the ordinary way when they come to a greater ſtanding: I have a word, ſaid one, ſo given in, in ſuch a remarkable way, at ſuch and ſuch a time, and

thereupon he laies the *foundation* of his hope: if you lay too much upon this, your faith will be but upon a providence, & this will not be *a sure foundation*, there may be a great deceit in this; for Satan may give in a word as well as the Lord; a soul may take in a word from Satan as well as from the Lord himself: besides, a word may be given in of the Lord too, and yet this not an evidence of our Eternal condition; therefore, when we conclude our eternal condition from the giving in of a word, we erre in this, for this is *no foundation* to it. *Hagar* had an Angel of God from Heaven speaking to her, *Thou God seest men*, saith she, *and have I also here looked after him that seeth me?* yet she was an out-cast, and under the old Covenant: the Lord therefore grant that we may not lay *our foundation* in these things: the word of God is a *good foundation*; but if we lay it upon the giving in, upon the providence, it's a *false foundation*; yet I say, the Lord doth often go in this way with his own Children, very frequently; but here's the mistake, when we lay too much upon the providence: you may have a word given in day after day, and yet be all this while upon a false foundation. *Jesus Christ is a foundation in opposition to this foundation.*

Fifteenthly, Jesus Christ is the only foundation, *in opposition to acts of believing*: the act of believing is not the *foundation*, but Jesus Christ is *the foundation* in opposition to this: many there are, who when they see themselves cast (as I may say) as to the righteousness of the law, when they see that all the works of the Law, and the righteousness of the Law, will not help them, but that life and blessedness is alone in Christ, in the Gospel;

pel; and hear the Lord calling upon them to come and believe in Christ, they run to Jesus Christ, and hang upon him in an outward way, and lay their *foundation* in the *act of believing*: there is a faith of a mans own, as well as a faith of Gods; there's a faith of the Law, as well as the faith of the Gospel: many a man hath laboured by his works, for righteousness and justification, and when he sees all his working will not bring him in righteousness and justification, then he flies to faith, as that which will help him, and so he believes in his own strength, and rests upon the *Act of believing*; but it's not the *act of believing* that is our righteousness, it's not the *act of believing* that is the *foundation* of the soul: a poor soul may hang upon the outside of the Ark, as in the daies of *Noah* men might have come & clung upon the outside of the Ark, and yet have been cut off; except they had come into the Ark, that would not have saved them, but they would have dropt off: so, when men by an *outward act of believing* hang upon Jesus Christ, in an outward way, they may hang a while, but at last they will drop off: when men make this *a foundation*, they are upon *a false foundation*. See how far men have gone in believing, and yet it hath come to nothing: if you look into the 106 *Psal.* the 11, 12, and 13. *verses*, we read there of a generation of men, *believing*; it's said, *The waters covered their Enemies: there was not one of them left. Then believed they his words, they sang his praise. They soon forgat his works, they waited not for his Counsel:* Here was *believing*, and such *believing* as caused them *to sing*; and yet who are they? they are such as *forgat his works*; such, as *waited not for his*

Counsel; such as *had leanness sent into their souls*; such as *lusted, and contemned God, and* envyed the Saints *Moses* and *Aaron*; such as the breath of the Lord came upon, and devoured them as wicked ones; and yet there was *believing*, *Then believed they his word*: men will lay a great deal of faith sometimes on Experiences and wonderful providences; why lay as much faith as you can upon these, and all will fail when the day of Tryal comes. Men may, say God is our God, and we are the people of God, and he delivered us: *The waters covered their Enemies*; *there was not one of them left.* What a wonderful providence is this? and here they fall a singing to God, and yet Rebels and Enemies to God, and are cut off by God by and by: this is not the *foundation* therefore, no not the Acts of *believing.* If you look into *Isa.* 48.1,2. we read of a generation of men that did *believe*, and yet notwithstanding fell short; *Hear ye this, O house of Jacob which are called by the name Israel, and are come forth out of the waters of Judah*; *which swear by the name of the Lord, and make mention of the God of Israel, but not in Truth nor in righteousness*; *for, they call themselves of the holy City, and stay themselves upon the God of Israel, the Lord of Hosts is his Name.* They made mention of the Lord, and staid themselves upon the God of *Israel*: what is that staying? Look into the 26 of *Isaiah*, and you shall finde it is *believing*, in the third verse; *staying* is *believing*: here are a Generation of men that stayed themselves upon the God of *Israel*, but not in *truth nor in righteousness*; it was not in truth nor in righteousness for all this: now, I say, it's not the

act

act of believing that is the *foundation*; there's a false faith as well as other things, therefore if men make this the *foundation*, the acts of believing, they may be out too: *Jesus Christ is the onely foundation in opposition to this foundation.*

Sixteenthly, Jesus Christ is the foundation, *in opposition to conviction of Righteousness*: this is that which is indeed a higher and a farther step then all that yet I have spoken of, for men may go all the way that we have gone, and yet not be *convinced of righteousness*; as his *work* may be his *righteousness*, so his *faith* may be his *righteousness*; he may go through all these things, and yet not be *convinc't of righteousness*; this is a high foundation, *Christ is the foundation in opposition to conviction of righteousness.* When a poor soul is wearied out of all, when he comes to see, that he is a poor miserable lost soul, and that it's not all his confession of sin, his mourning, his sorrow, his Teares, his vows, his resolution, his revenge upon himself, his Reformation, no not his faith, it's not any of all these things will help him, nor that can help; that soul lies crying, O Lord, I can do nothing, I cannot pray, I cannot mourn, I cannot shed a tear for sin, I cannot believe; O that thou wouldst help me, and strengthen me to believe: now a soul is come to this, to be *convinc't of righteousness*, that it lies before God, Lord here I am, I am nothing, I can do nothing, I cannot do this or the other duty, I cannot get up a desire, I cannot get up a groane, I am a poor miserable helpless creature; and Lord if thou wilt trample upon me, Lord here I am, thou mayest; and if thou hast no pleasure in such a one as I am, here I lye, tread upon me, do what thou wilt, I know not what

what to do, saith the soul: now here's a soul *convinc't of righteousness*, so as it's come to see, if I had all the righteousness of men and Angels, all were nothing; though I were as righteous as *Adam* in Innocency, all were nothing; if it were as righteous as *Noah*, *Adam*, *Peter*, all were nothing: why this it is for a soul to come to be convinc't of righteousness. Now if in any thing that yet I have said, it is here, wherein a true sincere heart goes beyond a hypocrite; a hypocrite will go with a true child of God through all the other: doth a true child of God confess and mourn for his sin, and repent, and revenge himself, and reform, and hath he joy and delight in duties, & doth he deny himself, and hath he good aims and ends, hath he particular words given in, hath he put forth acts of faith? so doth the hypocrite all these things; though none of them in truth & in righteousness, yet as to the outward act, he will go as far as the sincere heart, and it will be hard to find out the one from the other (the hardest thing in the world) yet in this step of *Conviction of righteousness*, the child of God goes beyond the other. When a poor soul comes to this, Lord I am here, I thought I had abundance of things to rest in, I thought I was so rich in my prayers, and so rich in my tears, and so rich in my resolutions and vows, I had such good fits in duties, I had such glorious comfort & joy, but Lord I am brought to this, I am nothing; here the child of God gets a step beyond the hypocrite: for the hypocrite is never *thoroughly convinc't of righteousness*, but when he is convinc't of one piece, he goes on upon another; and when he is beaten off that, he creeps on upon another, and he is upon some foundation of his own: but

now

now when the Lord Jesus comes to take possession of a poor soul, he beats him off all the pieces of his own righteousness; if he will rest upon his confession of sin and mourning, he will beat him off there; and if he go higher, to resolutions, vows and revenge, he beats him off there; and if after this he rest upon his Reformation, Christ will go after him, and beat him off from piece to piece, till he hath wholly conquered the soul to himself, and brought him off of all those false grounds and quagmires that the soul would have rested upon and perished, till he comes to this thorough conviction of righteousness; when they come to great parts, gifts and abilities, Christ beats them off of this, till they come to settle upon a right foundation, or else they will drop off, if they come not up to the true foundation: hence true & faithful hearts tremble and fear to see these great ones fall; upon this account some assert falling away from grace, not considering the distinction betwixt the old and new Covenant, & the different truths that flow from either, & not seeing how the same things in appearance flow out of both roots; when they saw the fruit of the old *Adam*, they thought it had been grace, and therefore conclude, they fell from grace; indeed they fall from the grace they had in the first Covenant, (a man may lose all that) but not the grace of the new Covenant; the soul that hath it, can never fall from that grace; but that soul that is partaker of that grace, shall stand for ever. O therefore look that ye be rooted upon the new Covenant, if you would stand for ever, that you may be throughly convinced of all your own righteousness as nothing.

And the Lord brings his people to this *conviction*

viction many times, by *letting them fall by some Temptation or Corruption*; and hereby they come to be beaten off from it: God lets out some Temptations or some Corruptions, and the soul struggles and strives with all its resolutions and vowes, and all its power, and yet it's beaten down & cannot stand; and then the soul saith, Verily there's no hope for me: then the Lord brings it to this, Now I see I have nothing, I can do nothing, Lord thou mightest destroy me, and tread me underfoot; and if thou wilt do it, I will lie before thee; I have no hope, nor none to turn to: thus the soul is *convinc't of righteousness*; and till such time as the soul is thus *convinc't of righteousness*, it will never be able to stand: *conviction of righteousness is the removing the soul off all false foundations*; the *foundations* of his works, and the *foundations* of his faith too, as a work; and the soul that hath *no foundations* at all, but onely looks to the Lord Jesus Christ, O be thou my foundation. When the Lord hath once brought the soul to this, that he hath no foundation in the world, (there is no sinner in the world, but he hath one foundation or other, he could not bear up else: now when the Lord had brought him to this, that he hath no foundation in the world) Lord, saith the convinced soul, I have *no foundation* in the world, I hang between heaven and earth; if the Lord bring not Christ as a *foundation* to me, I am undone; then is the Lord bringing in his Son Jesus Christ as *a foundation* of the soul: O therefore let us look into our hearts, Professors, Christians, Saints and Brethren; O how have our hearts been rooted? have we not *a foundation* to stand upon of our own? truely the Lord will shake us out of

all

all our righteousness, whether wrought by the Law or Gospel, we may be in a miserable condition. *Jesus Christ is a foundation in opposition to all false foundations.*

Lastly, Jesus Christ is the foundation *in opposition to true grace it self*; This conviction of righteousness looks to all the blessed graces of the Spirit, *faith*, *repentance*, and *new obedience*, and *self-denial*; all these things as they flow from the holy Spirit, as they are wrought in us by the Spirit, grow up out of the new Covenant: why of all these Christ is the *bottom*, Christ is *the foundation in opposition* unto these, these are not the foundation: though grace is the most blessed thing in the world, the most blessed thing of all, yet it's not *the foundation* of our souls, but the Lord Jesus only must be *the foundation.*

O that every soul would now look to Christ! O is Christ my foundation? (you had need to look to your hearts, here's much preaching and much profession) it may be I am glorious in the outward parts of obedience, and it may be in Comfort too; O but is Christ *my foundation*? is Christ at *the bottom* of all my comfort? it may be I perform a great many duties, but is Christ *at the bottom* of all my duties? O have I yet the Lord Jesus Christ as *the foundation* for my soul to look unto? O Christians, if ever there was a day, now it's a day to look to *your foundation*, when the Lord is shaking heaven and earth, even shaking the world, and shaking it to pieces; he will yet shake more than ever he hath shaken, till he hath shaken out all the rotten professors that are not founded upon himself: the good Lord make you to look to *your foundation*; what a good thing is it to

it to ſtand firm upon Chriſt? when heaven and earth, and all the things of the world ſhall be ſhaken, yet we ſhall not be ſhaken, being upon the *right foundation:* the Lord build all your ſouls upon his Son; if you would be upon *this foundation*, ſay, Good Lord do thou come & build: how long have I been building, and how long have I been working? but good Lord come thou and build. O that every one of you would but learn thus much, as to go home and ſay to the Lord Jeſus Chriſt, Lord come thou and build, good Lord take the work out of my hands, and build thy ſelf: I ſhall lay all beſide the foundation, but come and take the work out of my hand; and if God will come and ſettle us upon his Son as *the foundation* of all, then ſhall we have Joy unſpeakable and full of glory, then ſhall we Joy and glory in our God, then ſhall we have that comfort and peace wch paſſeth all underſtanding, then ſhall our ſouls have heaven begun here, that ſhall laſt to all eternity. O the Lord build all upon *this foundation*; and let no poor ſoul here be diſcouraged: thoſe oftentimes that have leaſt cauſe to be ſhaken, are moſt ſhaken; and the hypocrite that hath moſt cauſe, is leaſt ſhaken: poor troubled ſouls, they are apt to be ſhaken when they hear theſe things; but art thou convinced, ſoul, that thou haſt built upon *a falſe foundation?* do'ſt thou ſay thou art undone for ever, that there is no hope for thee? no, rather ſay, Bleſſed be the Lord, I have ſeen my *falſe bottom*, now I come to the Lord, O Lord do thou build me, O Lord do thou take my ſoul into thy hand. The Lord do this for every poor ſoul here, that you may all who meet here together, meet with the *general Aſſembly of the firſt-born*,

born, whose names are written in heaven, and then shall you not count it in vain, that you have followed the Lord, and laid *the foundation* not in your selves, but in the Son of God: which the Lord grant.

Here followeth the Prosecution of the Point, as it was found in the Authors Notes.

Quest. 3. What is Christ the foundation of?

Answ. 1. *Of the Fathers Eternal Election.* Election is built upon Christ, he is the bottom stone thereof. *Ephes.* 1. 4, 5. *According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* Christ is the first of the Fathers Election (if I may so say) *Isaiah* 42. 1. *Behold, my servant whom I uphold, mine Elect in whom my soul delighteth:* and all others are Elected in him. Hence the Apostle concludes, that *the foundation of God standeth sure*; that is, Gods decree of Election cannot be overturned, it hath such a bottom Stone.

Secondly, *Of the Covenant of grace.* The Covenant of Grace is the most blessed thing in the world, it's the Magazine of faith, Comfort & Holiness, a Saints strong Tower of defence against all assaults. Now Christ is the *foundation* of this glorious Covenant of grace: hence it's said to be made with him, *Psal.* 89. 3. *I have made a Covenant with my Chosen:* He is called the Mediator of this Covenant, *Heb.* 8. 6. *But now he hath obtained*

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a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better promises. And Chapter 12. 24. *And to Jesus the Mediatour of the new Covenant.* His blood is called the blood of the Covenant, *Zach.* 9. 11. *As for thee also, by the blood of thy Covenant.* Heb. 13. 20. *Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant.* Yea, he is called the Covenant it self, *Isai.* 42. 6. *I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles.* Chapter 49. 8. *I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherite the desolate heritages.*

Thirdly, *Of the promises of God*: this follows upon the other; if of the Covenant, then of the promises; every promise is built upon him. Hence observe, the promises still run to Christ: the first promise that ever was made, runs to Christ, the Womans seed; the promises afterward given to *Abraham*, look to Christ, *Gal.* 3. 16. *Now to Abraham and his seed were the promises made: he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.* All the Levitical Types and shadows, which were a representation of things to come, did look to Christ, the great Sacrifice. Hence the Apostle concludes all the promises of God to be in him; and because in him, to be firm and Immutable. 2 *Cor.* 1. 20. *For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*

Fourthly,

Fourthly, *Of all a Saints ſpecial priviledges*; as,

First, *Reconciliation*; 2 Cor. 5. 18, 19. *And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation: To wit, that God was in Chriſt reconciling the world to himſelfe, not Imputing their Treſpaſſes unto them; and hath committed unto us the word of Reconciliation.* Rom. 5. 10, 11. *For if when we were Enemies, we were Reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life; and not onely ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the Atonement.* Col. 1. 20, 21, 22. *And (having made peace through the blood of his croſſe) by him to reconcile all things unto himſelfe; by him, I ſay, whether they be things in earth, or things in heaven. And you that were ſometimes alienated, and enemies in your minde by wicked works: yet now hath he reconciled, in the body of his fleſh, through death to preſent you holy and unblameable, and unreprovable in his ſight.* Reconciliation is twofold. First, Reconciliation *of God to man*, that is made, by giving juſtice ſatisfaction. Secondly, *Of man to God*, this is done, by reparation of mans nature; both theſe flow from Chriſt, and are founded upon him; and therefore when Chriſt was pierced, water and blood came forth: blood, to ſatisfie Divine Juſtice; water, to cleanſe and purifie mans nature.

Secondly, *Effectual vocation*; Phil. 3. 14. *I preſſe toward the Mark, for the price of the high calling of God in Chriſt Jeſus.*

Thirdly, *Adoption*, Ephes. 1.5. *Having predestinated us unto the Adoption of Children by Jesus Christ to himselfe, according to the good pleasure of his will.* John 1.12. *But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.* Gal. 4.4,5. *But when the fulnesse of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.*

Fourthly, *Justification*; Christ is the bottom Stone of it. *Rom.* 3.21,22. *But now the righteousnesse of God without the Law is manifested, being witnessed by the Law and the Prophets; Even the righteousnesse of God which is by faith of Jesus Christ unto all, and upon all them that believe.* Act. 13.39. *And by him all that believe are Justified from all things, from which ye could not be Justified by the Law of Moses.* Isaiah 54.25. *In the Lord shall all the seed of Israel be justified, and shall glory.* Jer. 23.6. *In his daies Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.*

Fifthly, *Sanctification*; He is the bottome Stone of it: Hence he is said to be Sanctification to us; 1 *Cor.* 1.30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.* The parts of Sanctification are Mortification, and Vivification; and Christ is the foundation of both. First, of Mortification, *Rom.* 6.6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth*

forth we ſhould not ſerve ſin. Gal. 2. 20. *I am crucified with Chriſt.* Secondly, of Vivification, *Col.* 3. 3. *For ye are dead, and your life is hid with Chriſt in God.* John 14. 19. *Becauſe I live, ye ſhall alſo live.* Both together are mentioned, *Rom.* 6. 5. *For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his Reſurrection.* Phil. 3. 10. *That I may know him, and the power of his Reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.*

Sixthly, *Of all ſanctified Gifts and Abilities.* Firſt, outward Abilities, conſider them as they are ſanctified to a man, and not as bare gifts, as wiſdom, knowledge, *&c. Col.* 2. 3. *In whom are hid all the Treaſures of wiſedome and knowledge.* 1 Cor. 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption.* Secondly, Inward Abilities, as ſtrength to reſiſt Satans Tempations, our own Corruptions. *Phil.* 4. 13. *I can do all things through Chriſt which ſtrengtheneth me.* Iſaiah 45. 24. *Surely, ſhall one ſay, In the Lord have I righteouſneſſe and ſtrength.*

Secondly, *Of Duties and Performances*; Chriſt is the foundation of all theſe: when the people under the Law offered any Sacrifice, they were to bring it to the Prieſt; it muſt go through his hand, or it could find no acceptance: hence the office of the high Prieſt is to offer Gifts and Sacrifices. *Heb.* 5. 1. *For every high Prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins:* So, all our duties

and performances must be brought to Christ, and laid upon him; he must offer them, he must procure the acceptance; that is, the strength by which we perform them, it must be his; the acceptance we look for must be his.

Eighthly, *Of our Comforts and Enjoyments:* Christ is the bottom of all these; whatever comforts we have, if they do not grow upon Christ as their Root, they are nothing. Some plant comfort upon duties, some upon enlagement in duties, some upon their affections, *&c.* but whatever comfort it is, that Christ is not the bottom of, it will fade and wither.

Ninthly, *Of Graces:* Christ is the foundation of all these.

First, Christ is the foundation *of our faith*; faith hath no other bottom to stand upon, but a crucified Christ; there is a faith that is built upon Experience, as that *Psal.* 106. 12, 13. *Then believed they his words, they sang his praise. They soon forgat his works, they waited not for his Counsel:* but this will not endure, it is fading.

Secondly, Christ is the foundation *of Repentance.* Act. 5. 31. *Him hath God exalted with his right hand to be a Prince and a Saviour; for to give repentance to Israel, and forgiveneſſe of sins.* True repentance flows out of the wounds of Christ. *Zach.* 12. 10. *And I will powre upon the house of David, and upon the Inhabitants of* Jerusalem, *the spirit of grace and of supplications; and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterneſs for him, as one that is in bitterneſs for his first-born.*

Thirdly,

Thirdly, Christ is the foundation of all *a Saints new obedience.* There is a Legal and an Evangelical obedience: A legal obedience may stand upon another bottom; but Evangelical obedience (which is that we call *new obedience*) is all built upon Christ: Evangelical obedience flows out of the new Covenant, it being there promised, *Ezek.* 36. 27. *And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them.* And the whole new Covenant (as I have said) is founded upon Christ.

Quest. 4. Who lays Christ as a foundation?

Answ. Not man himselfe by any act of his own, either his repentance, faith or obedience; but God alone: The laying Christ as a foundation in the soul, is solely Gods act, and not mans in the least.

First, *Because if a man by any act of his could lay Christ as a foundation in his soul, then should the principal and most material piece in the whole building of our Salvation, be of works:* But now the building of our Salvation is not of works, but of God. *Eph.* 2. 5. 8. *Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) For by grace are ye saved, through faith, and that not of your selves: it is the gift of God.*

Secondly, *Because mans Repentance, obedience, yea, his faith (if it be true) hath Christ as its foundation*; therefore cannot it lay Christ as a foundation, seeing that Christ is the foundation of it, and therefore the laying of Christ as a foundation is before it. And indeed it's a common notion among Divines, That a man in the first

work is meerly Passive, as a childe when first conceived and formed in the womb is meerly passive, it doth nothing; so it's with a Soul in the first work, it therefore doth nothing in laying Christ as a foundation, but Christ is first by the Father laid as a foundation in the soul, and then the soul acts, it believes, it repents, it obeys, *&c.* And indeed, it's a thing impossible to conceive that man by any act of his, either his faith, repentance, obedience, *&c.* should lay Christ as a foundation, seeing the creature is a finite thing, and all his acts are like himself, finite; but Christ is the Infinite God; now how can a finite hand or power move an Infinite thing? how can that which is finite bring down that which is Infinite, and lay it as *a foundation?* the laying Christ therefore as *a foundation*, is not the act of the creature, but of God only.

Quest. 5. But how doth God lay Christ as a foundation?

Answ. 1. *By razing all other foundations:* one soul (as I said before) builds upon his Legal convictions, mournings, humiliations; another upon his resolutions, vows, Covenants, his acts of revenge upon himself, his reformation, *&c.* Another, on his Joys, Comforts, his disposition of heart that sometimes he finds to a duty, and his sincere aims (as he thinks) therein; Another upon his particular words given in somtimes to bear him up under straits, sometimes to encourage to his duty, & upon his faith in these, &c. Now when God comes indeed to lay Christ as *a foundation* in any soul, if a soul have *such foundations*, God will shake them all, yea raze them to the ground: So that now the soul will see and say, My convictions, mournings, humiliations, resolutions,

vows,

vows, covenants, acts of self-revenge, reformations, are nothing, nothing as to evidence Gods love to my soul; I may be miserable, perish, and be undone for ever, notwithstanding this; my priviledges, Church-ship, participation of ordinances, are nothing; I may be a cast-out for ever, notwithstanding these; my comforts, joys, good fits to duty, good aims therein (as I think) are nothing, as to build any hope here, for I may be deceived and gull'd in all these, and perish eternally notwithstanding these; my words given in in straights, when I have been going to some work, and my faith laid upon these, are nothing as to assure me God is my Father: I may be under a mistake in all these. Now! is the soul stripped bare, and naked, and become truly poor in spirit; for whereas before it thought it self rich, and had many things, convictions, humiliations, vows, reformations, comforts, joys, particular words, faith in these, which it could muster up, as evidences of Gods love to it; now it sees it hath nothing at all, it cannot bring forth one thing, that can evidence to it, it is a childe of God, or got beyond the hypocrite. And now it lies, Lord, a Christ or nothing, a naked Christ or nothing; I have tryed *all foundations*, and now they are nothing, they are all shaken to pieces, razed to the ground. Thus the soul hangs (as 'twere) betwixt earth and heaven, or hell and heaven rather, not knowing what will become of him, but a little glimpse he hath that Christ can save him yet, and some inward groanings there are, O Christ or nothing, Christ now to be my Comfort, my wisdome, my righteousness, my sanctification, *&c.* or nothing.

Secondly, *By making an Inward discovery*

to the soul, that all that which it hath sought to the Law for, is laid up in Christ only, and to be had from him. Now the soul sees, that whereas before it ran to the Law, for conviction of sin, repentance, obedience, faith, Comfort, &c. that all this is treasured up richly in Jesus Christ, and it must have these things (if it will have the true, and not be put off with counterfeit ware) from Jesus Christ only: now the soul begins to look after a new conviction of sin, repentance, faith, obedience, comfort, &c. And whereas it thought before that it had all these, now indeed it sees it had them not; what it had was only counterfeit ware, the true ware being to be had only from Christ, out of his ware-house: now it cries, Lord give me the wisdom of Christ, the sanctification of Christ, that faith, that repentance, obedience, comfort, that is in Christ, and flows from him: now begins Christ to be all, and there is nothing that hath any credit with the soul, but what is Christs; it cares not for Repentance, Faith, Comfort, *&c.* if it be not Christs. But as before, it said I am nothing, my convictions, humiliation, reformation, comfort, faith, *&c.* are nothing; now it saith otherwise, Christ is all, Christ is my wisdom, my righteousness, my sanctification, my repentance, my faith, my comfort, my obedience, my strength to stand, *&c.* that is, I look for all these nowhere but in and from Christ.

Thirdly, *By enabling the soul to make a direct actual close with Christ for all these.* This is that coming which follows the drawing, hearing, learning of the Father; *Joh. 6. 44, 45. No man can come to me, except the Father which hath sent me, draw him: Every man therefore*

that

that hath heard, and hath learned of the Father, cometh unto me. But note, that this latter is not ſo properly laying of the *foundation*, for the *foundation* is laid in the two former, as the uniting of the ſoul to the foundation, or the ſoddering of the ſoul and foundation, cementing them into one, in order to ſpiritual growth and fruitfulneſs: for the foundation Chriſt being by the Father planted in the ſoul, his wiſdom, righteouſneſs, ſanctification, *&c.* being laid at the very bottom of all; it is neceſſary that now, to the end that this wiſdome, grace, holineſs, *&c.* might ſhoot up into the ſoul, and cauſe the glorious buddings forth of Goſpel-light, grace, & holineſs in it, that there ſhould be a ſoddering of the ſoul & the foundation: for as the tender graft partakes of the ſap that is in the ſtock, by ſuch a union with the ſtock, as makes the graft & ſtock grow into one; ſo the participation of that light, life, grace, righteouſneſs, holineſs, of which (the bleſſed *foundation*) Chriſt is full, is conveyed into the ſoul, by ſuch a knitting of this *foundation* and the ſoul together, as makes them inſeparably one: now! flows up out of the *foundation*, that wiſdom, grace, holineſs, that is in it, into the ſoul; and the ſoul which before was emptied of all, and had the ſap of old *Adam*, (that wiſdom, righteouſneſs, holineſs, *&c.* which ſprings from old *Adam*) let out, hath the new *Adam* ſending up his living ſap into it; & now the ſouls faith, repentance, obedience *&c.* are all ſuch as this new ſap ſends forth, that is, it is all grace of another kind, its faith is of another kind to what before it had, its repentance and obedience is of another kind, its comforts are of another kind. And this God brings all his to, before ever they becom fruitful in

a Gospel-way; for note here, it may be the condition of a true child of God, as well as of the hypocrite, to build too much upon *these foundations*, yea to be building years together upon them, and that too, after true grace is wrought in his soul: *Abraham* was a true believer, and yet goes in unto *Hagar* the old Covenant, and thirteen years together his heart runs upon her fruit, and all his Expectations are from it; But note this withal, that till God brings a believer to this, to make a more direct and Immediate close with Christ, in the new Covenant, he will be barren as to Gospel-fruit. *Abraham* had no fruit from *Sarah*, till God had discovered to him, that *Hagar's* fruit was not the fruit, but he must yet look for fruit from *Sarah*; so, a true believer will be barren as to Gospel-fruit, until he is brought off from all *other foundations*, and made to close with Christ in the new Covenant. And indeed, I think I may say, that there never was a believer in the world, but either before conversion or after, he hath been brought under the old Covenant, and there hath been a building upon *such foundations*; for it is natural to a soul under the old Covenant so to do.

Quest. 6. But when doth God lay Christ as a a foundation in the soul? is it in the first work or change that is wrought upon a soul, or afterwards?

Answ. There is a twofold work or change wrought upon many souls; I say many, because every one doth not pass under this double change.

First, *Legal*, which is a worke or change wrought by the power of the Law, or by the Ministry of the letter; for so the Apostle calls the Law, 2 *Cor.* 3. 6. *Who also hath made us able Ministers*

ſters of the new Teſtament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. And I do here expound the Law by the Miniſtry of the letter, to the end we may not look upon the Law, as containing only the matter of the ten Commandments, and the promiſes and Threats annexed to theſe; but indeed, take the Law at large for the ſumme of that truth revealed either in the Scriptures of the old or New Teſtament, which contains within it, Doctrines, Promiſes, Precepts, Threats, &c. So far as this truth comes to a ſoul, and is received only as a notion, as it is the letter, a voice of words, &c. ſo far it fals ſhort of being Goſpel, which is a word of Power, the Power of God unto Salvation, a Miniſtration of the Spirit and life, and is no other but the word of the Law, that is, a bare word without Power, a killing letter to it: And whatſoever work or change is wrought by this word, as it comes to the ſoul only as an enlightening notion, or directing letter diſcovering to a man his duty, ſtate, &c. or as it comes as a threatening, terrifying voice of words, driving the ſoul to that it apprehends to be its duty, and making it for fear to ſeek after a better ſtate than it ſees it ſelf to be in, (for all this the word as it's a bare letter, or a voice of words may do) I ſay, all this work or change is no other nor better than a *legal work* or change; for it is a work wrought by the Miniſtry of the letter, by a voice of words; it is the light of the bare letter, & the terror of the voice of words, that makes a man in his own ſtrength fall to working, and accordingly the work brought forth, or the change produced hereby, ſeeing it is no other, but an act, a work, a change, performed by the ſtrength of nature

nature, & not by the ſtrength of the promiſe, it can be no other but a work of the fleſh, a child of the Law (or old Covenant) as was *Iſhmael*, and not of the promiſe (or new Covenant) as was *Iſaac*.

Secondly, *There is an Evangelical work* or change, which is, that work which is wrought upon the ſoul by the power of the Spirit in the word, cutting the ſoul off from the dead ſtock of old *Adam*, and ingraffing it into the living ſtock of the new *Adam* Jeſus Chriſt; And the very foundation of the work or change is marriage-union with Chriſt. The Spirit of God in the word laies hold of a poor ſoul by an Almighty power, & breaks it off from the old ſtock, and in the ſame inſtant ingraffs it into Chriſt. Now by the engraffing there is an union, and from this union a communication to the ſoul of that new ſap and life that is in Chriſt, and by virtue of this a glorious work and change is wrought in the ſoul; new fruit, new actions appear in it.

Now obſerve, the Fathers laying Chriſt as a foundation is not in the firſt work, which I call *Legal*, for a ſoul may have that work, as had *Ahab*, *Judas*, *Herod*, *Stony and Thorny ground*, &c. and yet periſh for ever: but ſo cannot any that Chriſt is the foundation of; for if ſo, then could not Chriſt be *a ſure foundation*, as the Prophet calls him, *Eſa.* 28. 16. *Therefore thus ſaith the Lord God, Behold, I lay in Sion for a foundation, a Stone, a tryed ſtone, a precious corner Stone, a ſure foundation:* But the laying of Chriſt as a foundation is in this *ſecond work*; And the beginning of this is our union, which is that thing by which we are ingraffed into Chriſt, and ſo grow and bear fruit upon Chriſt, as the *ſtock or foundation*

tion: when a soul hath this union, from that moment is Christ his foundation, but not before; for whatever may be found in him, or come from him before this union, be it sorrow for sin, Comfort, obedience, *&c.* it hath not Christ for *a foundation*; for how can Christ be *a foundation* to that soul, or to any thing in that soul, that is not united to him? can we say such a thing is *a foundation* to such a building, and yet the building be separate from that thing, and standing upon something else? not so.

Quest. But the Soul may say, If there be this double work and change, and Christ is the foundation only of the latter, How shall I know whether the work upon me be Legal or Evangelical, that so, I may know whether Christ be *my foundation*, yea or no?

Ans. This is a most difficult Question; and the farther I consider it, the more doth it beget matter of feare and trembling; and the rather, because those things which we ordinarily bring forth as evidences of the grace of God within us, will not manifest this difference, because there is not any one particular work, affection, grace, that flows from the *Gospel-work* upon a soul, but that work which is only *Legal*, hath the counterfeit of that work, grace, affection, *&c.* not but that there is a real difference betwixt those fruits of Sanctification that spring from the Law, and those that come from the Spirit in the Gospel: but in regard the Legal work hath the counterfeit of whatever the other hath, therefore the discerning of the true from the false and counterfeit, is a most hard thing. For,

First, *Doth the Gospel-work cause sorrow for sin,*

ſin? ſo doth the Legal too: The Terrors of the old Covenant made *Ahab* mourn, *Judas* repent, &c. As the Goſpel-work may make the heart ſoft, diſſolve it into tears, ſo may the Legal too diſſolve the heart into tears, ſoften it greatly for a while.

Secondly, *Doth the Goſpel-work produce obedience, make a ſoul run to God upon his knees daily? ſo may the Legal too.* Iſaiah 58. 2. *Yet they ſeek me daily, and delight to know my waies, as a nation that did righteouſneſſe, and forſook not the Ordinance of their God; They ask of me the ordinances of Juſtice; they take delight in approaching to God. Iſhmael* was a praying child; *God heard the voice of the Lad.* Secondly, for Reformation; *Doth the Goſpel-work cauſe that? ſo may the Legal too*; what did *Herod?* Thirdly, *Doth the Goſpel-work produce grace? ſo may the Legal too*; though not true grace, yet grace like the true. Firſt, repentance. See before. Secondly, for ſelf-denial. *Iſhmael* ſhewed a great example of ſelf-denial. *Gen.* 25. 9. *And his ſons Iſaac and Iſhmael buried him in the Cave of Machpelah,* &c. So *Saul,* 1 Sam. 11. 12, 13. *And the people ſaid unto Samuel, Who is he that ſaid, Shall Saul raign over us? bring the men, that we may put them to death. And* Saul *ſaid, There ſhall not a man be put to death this day.* Thirdly, for delighting in holy duties, in the waies and ordinances of God. *Iſai.* 58. 2. *Yet they ſeek me daily, and delight to know my waies,* &c. Fourthly, for zeal for God, and his waies: *Paul* before converſion was full of zeal; and the Jews, *Rom.* 10. 2. *For I bear them record, that they have a zeal for God, but not according to knowledge.* Fifthly, for faith, *Pſal.* 106. 12, 13, 14. *Then believed they his words,*

words, they ſang his praiſe. They ſoon forgat his works, they waited not for his Counſel: But luſted exceedingly in the wilderneſſe, and tempted God in the deſert. Iſaiah 48. 1, 2. *Hear ye this, O houſe of Jacob, which are called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the Lord, and make mention of the God of Iſrael, but not in Truth, nor in Righteouſneſſe: for they call themſelves of the holy City, and they ſtay themſelves upon the God of Iſrael, the Lord of Hoſts is his name.* For there is a faith of the Law, as well as of the Goſpel: ſo long as a man can obey and perform the condition, the Law will give him a faith.

Thirdly, *Doth the Goſpel-work bring a man into Relation to God and Chriſt? ſo may the legal too, into ſome kind of relation.* Jer. 31. 32. *Not according to the Covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, (which my Covenant they brake, although I was an Husband unto them, ſaith the Lord.)*

Fourthly, *Doth the Goſpel-work beget peace and Comfort? So may the Legal too*; for obſerve, ſo far as by the legal work, a faith may be begotten, and ſome kind of relation held forth in that work, ſo far there will be peace and comfort.

Fifthly, *Doth the Goſpel-work make a man to abandon all his ſhelters in himſelf, and fly for refuge to Jeſus Chriſt, and the Covenant of grace? So there may be ſomething like that in the legal work alſo*; for marke it, A ſoul by the light of truth, being throughly convinced that all his duties, obedience, his faith, comfort, *&c.* that

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ſprung from the Law is nothing, and that Salvation is only to be had in the Covenant of grace, and a naked Chriſt held forth therein may hereupon quit his truſt and reliance in theſe, & now run in his own ſtrength (as before he did to the Law, ſo now) to the Covenant of grace, and to a naked Chriſt for refuge. I ſay, in his own ſtrength ſtill. As a man when the flood was upon the earth, might have hung upon the outſide of *Noahs* Ark, and yet have periſhed; ſo a man may run thus far in his own ſtrength, and hang upon the outſide of Chriſt (as it were) and yet periſh. And yet all this (though what a man runs to is the Goſpel, yet) no more than *a Legal-work*, a work performed in a mans own ſtrength, and not in the ſtrength of Chriſt; for note, as a true Goſpel-Saint doth Evangelize the Law, that is, he goes to the Law, labours to obey that in Goſpel-ſtrength, the ſtrength of Chriſt: So a Legaliſt may legalize the very Goſpel, that is, take hold of Chriſt, the Covenant of grace, cloſe with Goſpel-principles in his own ſtrength, when he is convinced he is a miſerable ſinner, and that his repentance, his reformation, his comfort, his faith, *&c.* that ſprings from the Law cannot redeem him, but his only remedy is in Chriſt and grace, he may run to that, and hang upon Goſpel-notions and principles for help. Nay, he may not only run to theſe, but attain ſome fruit: hence,

Firſt, *He may attain ſome kinde of reformation*, which it may be he could not attain by the power of the Law, 2 *Pet.* 2. 20. *For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and over-*

overcome, the later end is worse with them then the beginning. And *Heb.* 10.29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace?* VVe read of a sanctification that even hypocrites attain by the blood of the Covenant, which is a wonderful thing for a reformation to be wrought through the beginnings of some Gospel-light upon the soul.

Secondly, *He may have some kinde of taste of sweetness even in Christ himself.* Heb. 6. 4. *For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost.* The heavenly Gift is Christ himself, *John* 6. 32, 33. *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that Bread from Heaven, but my Father giveth you the true bread from Heaven: for the bread of God is he which cometh down from Heaven, and giveth life unto the world.*

Thirdly, *He may in a kinde be made a partaker of the Spirit,* Heb. 6. 4. *For it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost*; that is, he may have common light and common assistance; which though it is not saving, yet it may be such light & such assistance as may be from the Spirit, such as he hath not in himself, light into truth beyond what he can attain meerly by his reason; & assistance in some duty, beyond what he hath from his own strength: therefore

such falling away, are said to do despite to the Spirit of grace, *Heb.* 10. 29. *Of how much sorer punishment, suppose yee, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?*

Fourthly, *He may taste a Sweetness in the Word of Christ, so far as he may say, O it is a good Word,* Heb. 6. 5. *And have tasted the good Word of God, and the Powers of the World to come.* So *Mat.* 13. 20. *But he that received the seed into stony places, the same is he that heareth the word; and anon with joy receiveth it.* The seed in stony places heares the word, and with joy receives it. But what word is this which makes the heart joy again? why the word of the Kingdom, *vers.* 10. *When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sowen in his heart: this is he which received seed by the wayes side*, and that is the Gospel-Word, not that of the Law. Such an effect therefore, may the very Gospel-word beget in men.

Fifthly, *He may (as to Flashes) at some times feel something of the Joys that are above*, his heart may have some kind of sudden Ravishments with the Joys of heaven, as though they were his: *Heb.* 6. 5. *And have tasted the good word of God, and the powers of the world to come:* all this may be in a man, who as yet is without union with Christ, who as yet hath no more work upon him then what he hath attained by his own strength; first running in his own strength to the Law, and

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finding no help there, may then run in his own ſtrength to the Goſpel; and then conceiving becauſe now he is got off from the Law, and hath ſeen the emptineſs of all his legal truſts and reſts, and hath got ſome light into Goſpel-Truths, and hangs, as he thinks, upon Chriſt and the Covenant of grace onely, though yet all this his hanging is but an act of his own, a hanging upon the outſide of the Ark, he judgeth that though his condition was bad before, yet now it muſt needs be good; and from this conception of himſelf, he is it may be holpen ſomewhat to reform, findes ſweetneſs in thoughts of Chriſt, becauſe he thinks, he hath now laid hold on him, and Chriſt muſt needs be his; he hath Joy in hearing Goſpel-Truths, and feels at a fit as 'twere a kind of heavenly Joyes in himſelf; and yet for all this, in old *Adam* ſtill; and the fruit he beares (though it ſeeme glorious) comes not from Union with Chriſt, as the Foundation of all, but from Union with the old Stock, and hence it comes to paſs that in the end all the fruit drops, withers, rots, goes to decay.

Hence it is, ſeeing Many that attain all theſe things, fall away in the end, that ſome ſo boldly ſtand for, *and maintaine falling away from grace*; for indeed, what can be more like grace then the aforeſaid Things? but yet their Poſition is falſe, and ariſeth from the not diſtinguiſhing of *Works Legal*, from *Works Goſpel*; whatever may be in a man by vertue of a Legal Work, that is, a Work wrought in a Man, either by Legal Principles, or by Legal Strength, working upon Goſpel-Principles; all that, a man may fall from, becauſe all that may be, and the Soul not upon the Foundation, Chriſt, and therefore the building may fall. What-

ever a man comes by, either by old Covenant-light, or by old Covenant-strength, all that he may lose, for the old Covenant is a fading thing; 'tis such a Covenant as may be broken, *Heb.* 8. 9. *Not according to the Covenant that I made with their Fathers, in the day when I took them by the hand, to lead them out of the Land of Egypt, because they continued not in my Covenant, and I regarded them not, saith the Lord.* And though God by vertue of that Covenant stands in some kinde of Relation (as I have said) to Persons under it, yet such is the Tenour of that Covenant, that if they do not keep Covenant, but rebell, God will cast them off, and not regard them for all that: and therefore the Apostle, for those words in *Jeremy*, although *I was an husband to them*, reads, *and I regarded them not.*

Now so much seeming grace may be in a man by vertue of old Covenant-light, or old Covenant-strength, acting upon Gospel-light and principles, that it is the most difficult thing in the World to distinguish it from true grace: therefore so many that seemed to have true grace, fall away; and then men when they see it, and finde Caveats in the word, to persons going far upon Gospel-principles, to take heed lest they fall away, Conclude, *Men may fall away*, which indeed is false: for no soul truly in Christ, can ever fall; but persons may run thus far, and yet be still in the Stock of old *Adam*; and such may fall.

Hence also some conclude falsely, *Free-Will*, not distinguishing betwixt workes flowing from Legal-light and strength, and that flow from Gospel light and strength. To the first, man hath a power, and by his own strength doth all; and be-

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cause many go so farre in that Strength which they feel to be their own, as that they think themselves to have true Grace, and to be living members of Christ (when as indeed it is not so) hence they conclude Man hath a Power and a Will in himself to receive Christ, which is not so; Man hath a Power to repent, obey, believe, in a Legal vvay, and he hath a power to lay hold on Christ as tendered in the Covenant of grace, in such manner as a man may be said to hang on the outside of the Ark: but a power to receive Christ in Truth, so as to be in Him, this he hath not; this is the free Gift of God, and no person in the world ever can, or shall thus receive Christ, but he onely to whom it is given.

Quest. But you will say, If a man by Legal Principles, and Legal strength, may go thus far, wherein lies the difference betwixt the true Saint, and this seeming Saint?

Answ. *The main and Essential Difference lies here, in the Root the one and the other grows upon.* The seeming Saint may have many glorious things, but the Root upon which all he hath or doth, stands, is the old *Adam:* The true Saint perhaps may have fewer and lesse glorious Branches then the other; but the Root of what he hath or doth, is the new *Adam.* So that in a word, it is the Soules Union vvith Christ as *the Root*, the Foundation of all that he hath or doth, wherein lies the *very Foundation* of this difference; I say, all lies here, in our having or not having Union with Christ.

Possibly there is many a gracious Soule, that never in all his life-time attaines so much as what we have shewed may be in the seeming Saint, and yet for all that he stands for ever, and all the Power of

Hell ſhall never be able to ſhake him; and the other which hath more glorious Branches, will fall at one time or other. The Reaſon is, becauſe the firſt, though the branches be the leſſe, and leſſe glorious to outward appearance, yet having this true Union vvith Chriſt, growes upon this ſound Root, that can never decay; the other, though the Branches may be greater, yet ſtands upon a rotten Root. As you may ſee two Trees, one hath great Limbes and Branches, and makes a great ſpreading, and for the preſent is very green, onely there is ſome rottenneſs at the Root; the other hath but ſmall branches, and is not outwardly half ſo glorious, but hath a firm ſound Root; Now of theſe two, the great Tree, though he make a greater ſhew and ſpreading of Branches, yet becauſe there is rottenneſſe at the Root, he vvill not retain his greenneſſe, but is in a decaying ſtate, and in time, the leaves fall, the branches vvither, and the vvhole Tree dies; but the leſſer Tree, though he is not comparable to the other in bigneſſe and multitude of Branches, nay, perhaps never comes to have ſo many ſpreading Boughs, yet becauſe he is ſound at Root, he ſtill grovvs, retains his greenneſſe and his fruit (unleſſe in ſome vvinter-ſeaſons) and never rots: So, therefore let no poor ſoul think vvith himſelf, I cannot be ſincere, becauſe I have never yet gone ſo far, as thoſe have done and do, that fall avvay; it may be ſoul, thou never ſhalt in thy Life, and yet thy Condition may be good, and thou ſhalt ſtand for ever, vvhen the other ſhall rot and periſh, if thou art upon the right Root, and that little thou haſt grovv upon that Root, that is, if thou haſt Union vvith Chriſt the nevv *Adam*, and thy Branches ſpring thence. For here (I ſay) in this Union lies the difference.

rence. Whence we may all learn, that of all things in the world it's moſt neceſſary that we minde this union; and if we would know either the goodneſs of our ſtate, or the worth of any thing we either do or have, we muſt labour to finde out what is the root of all, and whether or no, what we have or do, ſpring from Chriſt as the root.

Queſt. But how ſhall I know whether Chriſt be my root, and what I have and doe, ſptings from him as the root?

Anſw. The beſt Evidence that I am able to give is this; *If Chriſt be thy root, then wilt thou ſenſibly perceive that thou haſt nothing at all, no wiſdom, no ſtrength, righteouſneſs, holineſs,* &c. *but what ſprings from the root:* If we could conceive ſuch a thing as a Tree to have ſenſe, we might alſo conceive that the Tree would be really ſenſible of this, that it hath no ſap nor moyſture but what comes from the root, nor could it put forth branch, leafe or fruit, were its root taken from it. So if Chriſt be the root, the ſoul will be really ſenſible of this, nothing more, that I have no wiſdom, ſtrength, &c. nothing, nothing in my ſelf but what comes from Chriſt; it will (I may ſay) as ſenſibly feel its ſtrength, and all it hath coming up from Chriſt, as a Tree had it ſenſe, would feel the ſhooting up of the ſap through the body of it, into its boughes, branches and fruit.

But now becauſe there may be a great deceit here, and our wicked hearts are ready and willing to deceive themſelves, therefore minde theſe two things.

Firſt, *That there is a difference* betwixt the *acknowledging Chriſt to be our all, and the feeling of this.* There is no Proteſtant, but upon his

principles must confess it, but there are but few that feel it; and a man never comes to feel it, till first he is brought to this, that he cannot feel strength, holiness, *&c.* in any thing in the world else; for so long as a man can feel strength and help any where else, he doth not feel Christ as his strength and help, if he be convinced he is miserable, if he can but feel such a thing as this in himself, I can repent, mourn, reform, *&c.* he rests there, and comes not to feel Christ his strength; if he see an emptiness in these things, if now he can but feel a power to go and believe the Promise, hang upon Christ in a general way, he rests there; if he cannot feel this, but finds clearly that his repentance, yea his faith, is but a thing of his own and nothing, if now he can but feel a power in himself to go and pray to God to give him true faith and repentance, 'tis a hundred to one, if he rest not there. So long as he feels any thing in himself, he feels not Christ as all. But now when God brings a soul to feel Christ indeed as his root, he is made first as really to feel as ever he felt any thing in the world, that he hath nothing, feels that he hath not one holy groan, cannot shed one true tear, cannot believe, nay cannot in himself wait upon God that would give him faith, *&c.* when he is thus, and hath no feeling in himself, then he feels sensibly a flowing of wisdom, strength, holiness from another, so as that now he can say, This strength, this holiness, *&c.* is verily none of my own, and I am nothing, notwithstanding it.

Secondly, *There is a difference betwixt clinging to Christ, and thereby getting some of his sap, as I may say, from him; and being united to Christ as my very and onely Root.* As for Instance: the Ivie you know clings to the Oak, and there-

thereby gets some of the sap, by which it's nourished in part, but it hath a root of its own; the root of the Oak is not its root: Now because it wants the firm root of the Oak, and hath but a weak root of its own, thence it comes to pass, that notwithstanding it gets some moisture from the Oak by clinging to the outside of it, and hath some sap also from its own root, yet it is very subject to wither, and dies whilst the Oak lives. So it may be with a Legal soul, as what hath been already said makes appear: he hath a root of his own, the root of old *Adam*; but finding himself, notwithstanding this root, to be but a withering Branch, he may by that strength that is given him from this root, cling to Christ the living Oak, hang upon him in an outward way, as the Ivie hangs on the bark, the outside of the Oak, hereby he may get as well some sap from Christ whilst he thus hangs upon him in an outward way, as may somewhat help to make him green, keeping life in him for a time, as doth the sap he hath from his own root: and hereby his life is partly from his own root, which affords him so much sap as gives him strength to cling to this living Oak, and partly from that sap which by clinging to Christ in an outward way he draws from him: yet because this soul hath not Christ for his root, but what nourishment he gets from him is only in an outward way, by an outward cleaving to him, and clinging about him, to which he is assisted and enabled by that strength that is afforded him from his own root, the old *Adam*; Hence it comes to pass, that at one time or other, this cleaving soul that receivs not its strength life, & nourishment from Christ by vertue of a real Union with Christ as his root, but by vertue of an outward cleaving and sucking from Christ, doth die

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and wither, therefore I say, a difference there is betwixt clinging to Christ, and thereby sucking for a time some sap from him, and union; clinging is not union, neither is the coming of sap that way the same with that sap that comes by vertue of the union of the Tree; the sap the Ivie gets, is forced from the Oake into it self by clinging about it, and violent sucking: but now the sap that comes from the root into the Tree, that ascends in a natural way. So where union is with Christ as the root, the soule feels the sap its strength, holiness, *&c.* flowing into it from Christ in a secret yet wonderful natural way, so that it flows into it without the souls striving and struggling to force the sap to its self, but it comes in a natural way, it flowes up secretly, and, in a manner, undiscernably into it; the soul begins to feel it self full of sap, but knows not how it was filled hardly: now this being come into it, then it causeth this soul to put forth daily new branches, leaves, buds and fruit; but where it is otherwise, though sap may be had from Christ, yet it is but a forced thing, a thing extorted by outward clinging; and as the Ivie when its own root doth not afford it sufficient sap to make it cling to the Oak, dies; so this soul, vvhen its ovvn strength, the strength received from old *Adam*, by vvhich it clings to Christ in an outward vvay, shall fail it, that it can cling no longer, it will die and vvither, notvvithstanding for some time, vvhilst its ovvn strength served it to cling close, it did receive a kinde of life and nourishment from him.

The

The Promiſe of the Father.

An experimental Sermon

ACT. 1. 4.

Wait for the Promiſe of the Father.

The whole Verſe runs thus:

And being Aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the Promiſe of the Father, which, ſaith he, you have heard of me.

WHat Promiſe is this, which our Lord and Saviour Jeſus Chriſt, when he is now aſcending into heaven, doth give a ſtrict and ſpecial Command to his Diſciples to look at, and wait for, calling and entitling it, The Promiſe of the Father?. To that I anſwer, This Promiſe is *no other but the Promiſe of the Holy Spirit*; and that is clear from the following vvords, *which, ſaith he, ye have heard of me.* This Promiſe of the Father, that they vvere now commanded to vvait for, it vvas that Promiſe that Chriſt had been minding them of ſome time before: *Wait for the Promiſe of the Father, which ye have heard of me,* vvhich I told you of, and minded you of before: now vvhat vvas that Promiſe that Chriſt had been minding of his Children of again

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and again, not long before this time? If we look into *John*'s Goſpel, vve ſhall finde, that the *Promiſe of the Spirit* Chriſt did again and again pitch the Faith of his Diſciples upon, and that immediately before His death, before He vvas taken from them. Joh. 14. 16, 17. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth Him not, neither knoweth Him; but ye know Him, for He dwelleth in you, and ſhall be in you.* And Verſ. 26. *But the Comforter, which is the Holy-Ghoſt, whom the Father will ſend in my Name, He ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* So again, Chap. 15. 26. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall teſtifie of me.* So again, Chap. 16. 7, 8, 9, 10. *Nevertheleſs, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you: and when he comes, he will reprove the World of ſin, and of Righteouſneſs, and of Judgement. Of Sin, becauſe they believe not on Me; of Righteouſneſs, becauſe I go to my Father, and ye ſee Me no more.* Yea, this is clear, in the verſ. following our Text, *For John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt not many days hence.* So that that Promiſe which Chriſt had been minding His children of, a little before, (which He points at here, *which, ſaith he, ye have heard of Me*) it was the *Promiſe of the Spirit*; and it was not the Spirit

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in that *ſpecial way* of working in glorious Miracles, and interpreting of Tongues, and the like; but indeed, it was the Promiſe of the Spirit in *general*; for he refers to that Promiſe of the Spirit, which they *had heard* of him, which was as a *Comforter*, as the *Leader and Guider* into all truth, as a *Teſtifier* of the Love of Chriſt to the Soul, as a *Bringer to remembrance* of whatſoever Chriſt had ſaid unto them, as a *glorifier* of Jeſus Chriſt in the hearts of his Children, *he ſhall glorifie me*; ſo that it looks to the Promiſe of the Spirit *in general*, when Chriſt ſaith, It's that *ye have heard of me.*

Queſt. 1. But why doth Chriſt call it the Promiſe of the Father? doth not Jeſus Chriſt Himſelf promiſe the Spirit? doth not Chriſt ſay, *I will ſend you another Comforter?* is it not the Promiſe of Jeſus Chriſt Himſelf, as well as of the Father? why doth he then call it the Promiſe of the Father?

Anſw. *Becauſe Chriſt Himſelf, as Mediator, hath the Promiſe of the Spirit from the Father,* Iſa. 42. 1. *Behold my Servant, whom I uphold, mine Elect, in whom my Soul delighteth, I have put my Spirit upon Him,* &c. And it's fulfilled to Chriſt, *Iſa.* 61. 1. *The Spirit of the Lord is upon me* (ſaith Chriſt) *for he hath anointed Me to preach good Tidings,* &c. Jeſus Chriſt Himſelf, as he ſtood in our ſtead, doing our Work, and acting in our Nature, ſo He did receive the Promiſe of the Father Himſelf, the Spirit; and therefore it's called the Promiſe of the Father.

Secondly, *In reſpect of the Antiquity of it, Becauſe the Father had promiſed it long before this time, ſo it's the Promiſe of the Father*; Chriſt had promiſed the Spirit to his, but it was lately, and ſo it was a new Promiſe, not many dayes old, made

made but a little before his death: but the Promiſe as it was the Father's Promiſe, ſo it was ancient, made many hundred yeers before, though now to be fulfilled: for the Time of the Old-Teſtament, was the time of the Fathers adminiſtration: now in this time there were many Promiſes of the Spirit to be afterward fulfilled; as in *Joel* 2. 28. *And it ſhall come to paſs afterward, that I will pour out my Spirit upon all fleſh; and your Sons and your Daughters ſhall Propheſie, your old men ſhall dream Dreams, your young men ſhall ſee Viſions.* Zach. 12. 10. *And I will powre out upon the houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of Grace, and of Supplications, and they ſhall look upon mee, whom they have pierced, and they ſhall mourn for him, as one mourneth for his onely Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.* And therefore this Promiſe, as it was the Father's, ſo it was antient; and for the Antiquity of this Promiſe, becauſe it was moſt antiently the Father's, therefore it may be called, The Promiſe of the Father.

Thirdly, *It's the Promiſe of the Father, becauſe of the times and ſeaſons of the giving out of this Promiſe*; for the times and ſeaſons are in the hands of the Father: ſo Chriſt tells his Diſciples in this Chapter, *But the Father hath kept them in his own power.*

Fourthly, The main Reaſon is, *That hereby Chriſt might ſtrengthen and confirme the Faith of his Diſciples and Children in waiting for this Promiſe*; we have need of all that can be, to ſtrengthen our faith, and therefore Chriſt calls it, the Promiſe of the Father: the Diſciples might conceive,

O is the Father willing we ſhould have the Spirit? we know how vvilling Chriſt is, he hath ſaid he will ſend us a Comforter, we are ſure vve ſhall vvant nothing that Chriſt can do for us; but is the Fathers heart as free to give out the Spirit? when Chriſt comes to heaven, vvill not the Father hinder it? Chriſt therefore entitles it rather the Promiſe of the Father then his own; as if he ſhould have ſaid, Do not think, poor ſouls, that my Father is unwilling to give out his Spirit, that he is an Enemy to your Peace, Comfort and Joy, or the coming of the Spirit of Grace; no, the Father's heart is as full and as free as you can conceive mine to be, for it's the Promiſe of the Father.

Queſt. 2. But vvhy doth Chriſt pitch the Faith of his Diſciples now at the time of his Aſcenſion upon this Promiſe, rather then upon any other? could he not bid them as well to vvait for ſome other Promiſe as for this?

Anſw. 1. *Becauſe there was no Promiſe ſo ſuitable unto the State and Condition that the People of Chriſt, the Diſciples of Chriſt, his Followers were now come into, as this Promiſe:* no Promiſe is ſo ſuitable to a poor ſoul in the time of Chriſts abſence, as the Promiſe of the Spirit; Chriſt had been perſonally preſent with his Diſciples ſome time, and he had comforted, cheered, warm'd and quickened them; and vvhen his perſonal preſence vvas to leave them, no Promiſe could be ſo ſweet, comfortable, and acceptable to anſwer their Condition, as this Promiſe of the Spirit; therefore Chriſt gives them this Promiſe, as moſt ſuiting them: if any thing could hold them up againſt the rage of the World, and the Malice of the Devil now in his abſence, it would be the Promiſe of the Father; there-

therefore it was the moſt ſuitable Promiſe.

Secondly, *Becauſe this Promiſe it was now in the very Nick of fulfilling.* The Promiſe was antient, but now the very time of fulfilling of it was at hand, the time of giving out of more abundance of the Spirit was drawing on. Now, it's the way of God with His Children, when the Promiſe is upon the nick of fulfilling, then will God be putting on his children in a more eſpecial manner to be waiting, and ſeeking, and looking up to him, even for the fulfilling of that Promiſe. Therefore vvhen the 70 yeers Captivity in *Babylon* vvas run out, then God ſtirr'd up the heart of *Daniel*, and he falls down before God and prays, and urges the Promiſe, and believes: when the time was even expired, vvhen God comes to give forth his Promiſe, when the fulfilling time is come; then God puts his people upon vvaiting for it. So afterwards, vvhen *Jeruſalem* was to be built, when the time of fulfilling was come, then the Lord wonderfully ſtirs up the heart of *Nehemiah*, and he falls down before the Lord, crying, *O that Jeruſalem might be no more a City without Walls!* And indeed, it's a great Argument (though not a demonſtration to convince men, yet) it's ſuch an Argument as carries much weight in it, to the hearts of the children of God, when they are put on in a more ſpecial manner to wait upon God, for the fulfilling of this or that particular Promiſe, for the doing of this or that particular Work: though the times and ſeaſons are many times hid to us, yet they are in the Fathers power, and they are all known to him; and when they draw nigh, God doth uſually make that work to run over the heart of his children, and ſets them a praying, and ſeek-

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ing and believing and waiting for that work: and it may be they can hardly tell how it comes to paſs that they are ſo put upon it; but it comes from a ſecret way of Gods Diſpenſation towards his Children: when God ſees that the work is ripe, and the thing is neer at hand, that it may come when his children are in a waiting poſture, he will fore-run it over the hearts of his Children, ere he brings it viſibly forth before the world. But though this be a real truth, yet I do not take it to be the ſpecial reaſon here, why Chriſt doth put them to look for the fulfilling of this Promiſe, rather then any other: but the chief Reaſon I take to be this:

Thirdly, *Becauſe the Promiſe of the Spirit it's the great Promiſe, that the Saints and People of God in the New-Teſtament dayes are to have their eye fixed upon, and are to be found waiting upon God continually for the giving of it forth.* It's that great Promiſe the Saints are to be looking up to the Father for, in the New-Teſtament-times. Under the Old-Teſtament, the Saints had a great bundle of Promiſes; but there was one great and leading Promiſe, that ſtood out before all the other Promiſes; and that was the coming of the Meſſiah: and unto this Promiſe all the Types, Shadows, Ceremonies and Services of the Law did look, they ran into this Promiſe. So the Saints and people of God in the times of the New Teſtament, have a great and leading Promiſe alſo: but this great Promiſe of the Old-Teſtament, is no Promiſe to them; for it's accompliſhed: Chriſt hath come and died, and is riſen again; and we look not for him to come and die any more, to ſatisfie his Fathers Juſtice: but now there is, I ſay, a

great & leading Promiſe in the New-Teſtament, which the Saints fix their eye upon, above all other Promiſes; and that is, the *Promiſe of the Spirit.* As the Saints under the Old-Teſtament look'd chiefly to this *Promiſe of the Meſſiah*; O when will our Meſſiah come? when will the Redeemer come? when will Chriſt come? Why ſo the Saints under the New-Teſtament, have *this as their great expectation*; O when will the Spirit come? when will the Spirit come down more into our hearts? O when ſhall we be more filled with the Spirit, and be enabled to walk in the Spirit, and to live in the Spirit, and have all our teaching from the Spirit, and all our ſtrength and life, and whatſoever we have, from the Spirit? this is that the Saints ſhould have their eye fixed upon, under the New-Teſtament. And ſo the Obſervation at this time ſhall be this:

Obſerv. *That the Promiſe of the Spirit is the great New-Teſtament-Promiſe:* it's the great Promiſe that the Children of God in the times of the New-Teſtament are to be looking up to God for the fulfilling and accompliſhing of.

In the proſecution of which Point, I ſhall follow this Method: (all Moulds and Methods they are but things wherein we are to ſeek the Edification one of another:)

Firſt, I ſhall ſhew you, *That the Promiſe of the Spirit is a great Promiſe.*

Secondly, *That it's the great New-Teſtament-Promiſe.*

Thirdly, *Why the Lord held forth his Spirit to his Children as the great Promiſe:* why he would have them look more upon that Promiſe, then upon any other Promiſe.

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Fourthly, I ſhall *apply this bleſſed truth to our hearts.*

Firſt, The Promiſe of the Spirit, *it's a great Promiſe,* a very great Promiſe. So it is,

Firſt, if we do conſider, *The thing promiſed, the gift given by vertue of this Promiſe.* What can be a greater gift, then for God by Promiſe to give himſelf to a poor ſoul, for the Father and Son to give themſelves to a poor ſoul? Now the Promiſe of the Spirit, it's the gift of God himſelf, the Promiſe of God himſelf; we have God giving himſelf by Promiſe, the Father giving himſelf, and the Son giving himſelf; for theſe three are one: where the Spirit is given, all are given; and where the Spirit comes and dwells, there's the dwelling of the whole, the Father, Son, and Spirit, all the bleſſed Trinity. Now what a wonderful gift is here? Is it not a great Promiſe then?

Secondly, It's a great Promiſe, if we conſider *the Promiſe-Maker.* We make account of the Promiſes of great Men: this is a promiſe made by the greateſt in Heaven and Earth; the Father and the Son are the greateſt. *My ſheep* (ſaith Chriſt) *hear my voice, and I give unto them eternal life; and none ſhall pluck them out of my Fathers hand: and my Father* (ſaith he) *is greater then I.* Here are the two greateſt in Heaven, the Father and the Son, and they make this Promiſe: the Spirit proceedeth from both, as the gift of either; the Father promiſeth it, and therefore it's called in the text, *The Promiſe of the Father*; the Son promiſeth it, *John* 16.7. *Nevertheleſs, I tell you the truth; it is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.*

Thirdly, it is a great Promiſe, if we look to the *way or means of conveying this Promiſe to the ſoul.* The greater and more difficult means a man muſt uſe, to fulfil ſome Promiſe made to us; the greater and higher account we have of his promiſe: the worth of a mercy may ſometimes be meaſured by the means through which it is brought about. Now do but look at the difficulties this Promiſe comes through; it comes upon the account of Chriſts Interceſſion for it in heaven: *I will pray the Father, and he ſhall ſend you another Comforter.* Before this Promiſe can come forth in the fulneſs and glory of it, Chriſt muſt ſtrip himſelf of his glory, come down from Heaven to Earth, be made a reproach, die a curſed death; and after this, go up to heaven again, and there pray and plead; and all before this Promiſe can be given forth: ſo that it is a Promiſe that comes through all Chriſts doings, and ſufferings, and interceſſions, before it can be given out in the fulneſs and glory of it: *I will pray the Father, and he ſhall give you another Comforter.* It is therefore a great Promiſe.

Fourthly, it is a great Promiſe, if we do but conſider, *The great things that are laid up in this Promiſe.*

Firſt, *All our ſpiritual Peace and Comfort is laid up in this Promiſe*: all that inward Joy, and Peace, and Comfort, that a poor ſoul hath, it is all lodged up in this bleſſed Promiſe: hence the *Spirit* is called *the Comforter*, becauſe all our Comfort (if true) it comes from him: there's a joy which men have for a ſeaſon, (as that of the ſtony ground) which men may have by the common workings of the *Spirit*; but it's not that Comfort and Joy which

which the *Spirit* works in the hearts of the Saints in a ſpecial way, as the Comforter. All the true joy and comfort that Saints have, they have it in and from this Promiſe. Hath a ſoul comfort in *a way of ſenſe*, from the ſenſible feeling of the gifts, and graces, and operations of the *Spirit* of God in his heart? this comfort (if it be right) it comes from the *Spirit*, and ſo it's laid up in this Promiſe; it's the *Spirit* of God that muſt come and work in us, and that muſt diſcover his own workings in us, that muſt work our grace, and make us to feel our grace, and make us to know that that which we feel it is grace: for if the *Spirit* of God do not come in, and bear witneſs to what we feel, there will be no true comfort that we can have that way. Have we comfort in *a way of Faith*, in hanging upon the general Promiſe? A poor ſoul findes nothing, all is dry and dead, and all comfort he had formerly in Duties and Ordinances, is gone: now he looks up to the Promiſe, and draws in comfort from God altogether in a way of Faith, when all is dead within. This comfort of faith is alſo from the *Spirit*: for the *Spirit* of God enables us to act this faith; we are not able of our ſelves to put forth the leaſt act of faith: the ſoul cannot, when he wants ſenſe, put forth the leaſt act of faith; but it's the *Spirit* of God, the exceeding greatneſs of the power of the holy *Spirit*, that comes and raiſes up the power of a poor ſoul: the *Spirit* of *God* comes, when the poor ſoul is quivering, and ſhaking, and trembling under temptations; and comforts, ſtrengthens, ſtays, ſupports, refreſhes, and eſtabliſhes the heart and the ſoul. So all the comfort, peace, joy and conſolation of the ſoul; it's from the *Spirit*, it's all lodged up in this promiſe.

Secondly, *All our ſpiritual light and teaching is from hence:* it's the office of the Holy *Spirit* to be the teacher of the Saints: *He ſhall teach you all things, and bring all things to your remembrance.* He is the Saints Comforter, and he is the Saints teacher: all our light and teaching it's laid up in this Promiſe. There's a vaſt difference betwixt the knowledge men have in their heads, which we call Notion; and that knowledge which men have from the Spirit, which the Apoſtle prays for, and calls the *Spirit of Wiſdom and of Revelation*; if we have any true light, it's from the holy *Spirit*. As all outward light by which we ſee natural things, it's from the *Sun*; and if the *Sun* were out of the firmament, there would be no light to ſee created things: ſo the inward light by which we ſee things as they are ſpiritual things, all this light is from the holy *Spirit*; and if the *Spirit* of God do but withdraw from the heart, all it's light is but an heap of darkneſs: ſo, the light of the People of God, it's not in themſelves, and their knowledge it's not in themſelves. Sometimes men may beat out knowledge and light by their Reaſon and Parts; I, but there's another kinde of light, in 1 *Cor.* 2. and this is from the holy *Spirit* of God: the *Spirit* of God it is the enlightning principle. True Reaſon, it's the light of man; but it's as a real truth, that the *Spirit* of God is the light of Reaſon: therefore we have a ſpeech in *Job*; *There's a ſpirit in man; but the inſpiration is of the Almighty, giving him underſtanding*: that is, there's a rational ſpirit in man, that can beat things out in a rational way, that can diſcover and draw concluſions and inferences, and the like; but it muſt be *the inſpiration of the Almighty*

mighty that muſt give him Underſtanding. A man can have no true light, no true knowledge, if there be not a light enlightning this light; if there be not the *inſpiration of the Almighty* enlightning his Underſtanding, if the ſpirit of man be not guided by the *Spirit* of God. The *Spirit* of God enlightens the natural ſpirit, and the natural underſtanding of man. There's *a ſpirit in man*; but the *inſpiration is of the Almighty*, giving him underſtanding. We have as much need of the light of the *Spirit*, to underſtand ſpiritual things, as you and I, or any other have need of the light of Reaſon, to teach and diſcover to us natural things. If a man had not the light of Reaſon, he were a natural fool; and a man cannot make out natural things, but by a natural light: ſo, where the *Spirit* of God is wanting, though a man hath never ſo much Reaſon, yet that man is a ſpiritual fool, and he cannot make out ſpiritual things, without the light of the holy *Spirit*: and it was upon this account the Apoſtle *Paul* ſpeaks ſo gloriouſly to the *Corinthians*; he went to preach the Goſpel to confound the wiſdom of the wiſe: *Where is the Wiſe, and where is the Scribe, and the Diſputer of this world?* VVho can underſtand the Goſpel by the brave wits, and quick apprehenſions of the world? and the ſharpeſt VVits, if they could not reach theſe things, where is their wiſdom? No, ſaith the Apoſtle, this is another manner of wiſdom then the world knows: *For after that in the wiſedom of God, the world by wiſdom knew not God, then it pleaſed God by the fooliſhneſs of preaching, to ſave them that believe.* The wiſe men of the world, by their own light, reaſon, and parts, could never know God: God would have the know-

ledge of himſelf come into his children in another way; though they take up truth in a rational way, as men, (and do not lay all upon Impreſſions and Revelations) yet they receive theſe things from God, by the teaching of the bleſſed Spirit of God, and that hath demonſtration going along with it: *I preach not in the enticing words of mans wiſdom,* (ſaith the Apoſtle) *but in the evidence and demonſtration of the Spirit*: and the more we can learn things in the evidence and demonſtration of the Spirit of God, the more light there will be in our Reaſon: for the Spirit of God enlightens the ſpirit of man. If a man have a great deal of Underſtanding, and be unacquainted with the way of the Spirits teaching, he knows nothing, and underſtands nothing: *The natural man underſtands not the things of the Spirit of God, becauſe they are ſpiritually diſcerned,* diſcern'd by the light of the Holy Spirit: therefore, ſaith he, *We have not received the ſpirit of the World, but the Spirit that is of God, that we might know the things that are given to us of God.* As if he ſhould have ſaid, There are bleſſed things given us of *God*, glorious things given us of *God*, ſuch things as are worth ten thouſand worlds given us of *God*: But how ſhall we know theſe things? Why, not by the ſpirit of the World, but by the Spirit of *God*: *By this Spirit of God we know the things that are freely given us of God*: it's the Spirit of *God* that enlightens us.

Thirdly, *All our inward Life and Motion, it's laid up in this Promiſe.* There's no motion that can be in our Souls, which may be called ſpiritual Life, or ſpiritual Motion, if it be not from the holy and bleſſed Spirit of *God*. The Spirit of *God* to

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the ſoul of man, is as the ſoul is to his body: what is the ſoul to the body? the principle of Life and Motion: if the ſoul be but out of the body, the man is preſently but a carcaſe, and there's no ſtirring, moving, breathing or acting: ſo the Spirit of God is to the ſoul: if the Spirit of God be gone from the ſoul, there's no motion, no ſtirring, no acting; a living Saint this hour, a dead Block the next hour; one that hath a great deal of Life from God in this Duty, is ſo dead and low, as if he had no Life at all in the next; ſo, the Life of the Saints is not in themſelves, but it's in the Spirit of God; and ſo it's laid up in this Promiſe.

Fourthly, further, *All the ſpiritual ſtrength by which the Soul moves, it's all laid up and lodg'd in this great Promiſe.* The Spirit of God gives forth all the ſtrength the ſoul hath: *Eph.* 3. the later end, *We are ſtrengthened with all might by his Spirit in the inner man:* All the ſtrength or might that a poor ſoul hath in the inward man, it's from the bleſſed Spirit of *God*: if a ſoul hath ſtrength to ſtand up againſt Satan, truly it's from the Spirit of *God*: *The Lord ſhall tread down Satan under your feet ſhortly.* If the Spirit of *God* withdraw, and leave the ſoul but an hour, Satan will tread him down, and trample upon him: but if the ſoul be a conqueror, an overcomer, it's by the bleſſed Spirit: all the ſtrength we have, whereby we are Victors over any Corruption, it is by the bleſſed Spirit. Is there the Mortification, the killing of any corruption in our ſoul? it is from this Spirit: *If ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* It's not the work of our faith, it's not in our own power: we may ſtruggle and ſtrive, and labour and toil; but the

the leaſt corruption is too ſtrong for the ſtrongeſt Chriſtian, in his own ſtrength: but now the *Spirit* that mortifies the deeds of the body. So, have we ſtrength to perform any duty, any vvork; to hear, to ſpeak the VVord of God? truly this is not our own; it's of the bleſſed Spirit: for if the Spirit of God do but leave a poor ſoul, it cannot ſpeak, it cannot pray, it can do nothing: the ſtrength that acts the people of God, it is not from themſelves; therefore one while they have a heart full of the groans and breathings of the Spirit, and a mouth full of words to ſpread before God; and at another time theyhave not a groan in their hearts, nor a word in their mouths; and they may pump, and they can bring up nothing: this ſhews, the ſtrength of Chriſtians is not from themſelves, but from the holy Spirit of God; therefore a Chriſtian that can at all times command his ſtrength, to pray or preach, it 's to be feared that that is the ſtrength of man, and not the ſtrength of God; the ſtrength of the creature, and not of the Spirit; the ſtrength of parts, and of old *Adam*. The Lord lets his children feel that they have not ſtrength ſometimes; ſometimes they have, ſometimes they have not, that they might live all their whole life only in dependance upon God. VVhat experience had *Paul* of this? *I know how to want, and I know how to abound, and can do all things*: but how? *through Chriſt that ſtrengtheneth me*: yet another while, *Paul* could not ſpeak, his mouth is ſhut up, therefore *Pray for me*, ſaith *Paul* to the Saints; *Pray for me, that I may have a door of utterance*: ſo we are not ſufficient of our ſelves to think any thing: *I am nothing*, ſaith *Paul*, ; *yet by the grace of God I am that I am*: all my ſtrength is laid up in the

the bleſſed *Spirit*: it's not in my ſelf, it's the *Spirit* of God that is our ſtrength. So all our ſtrength is laid up in this Promiſe.

Fifthly, *All our boldneſs to the Throne of Grace, it's laid up in this Promiſe.* Can a poor ſoul go to God and cry, Father, Father, Abba Father? Why truly it's the *Spirit* that enables him ſo to do: *Becauſe you are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father:* and that is the Reaſon why a Saint one time can go to God, and ſay, Father, Father; he can ſpeak it out: another time he cannot go and ſpeak out, Father; it's becauſe the *Spirit*, that makes the ſoul to cry, Abba, Father, it's not in the power of the creature, but our boldneſs with the Father it's the gift of the *Spirit* of God; it's this bleſſed *Spirit* of Adoption, whereby a man can run to God, as a child to his Father.

Sixthly, *All our help and aſſiſtance at the throne of Gracee, it's laid up in this Promiſe: We know not what to pray for* (Rom. 8.) *as we ought: but the Spirit helpeth our infirmities, and the Spirit maketh interceſſion for us, with groans which cannot be uttered.* It's truth, a Child of God doth not know what he ſhould pray for, what he ſhould ſpeak or utter to God, or what he ſhould moſt need; but the *Spirit* of God comes and helps our infirmities. Our work in Prayer is not to think what we ſhould ſpeak; but to lay our ſelves down before the *Spirit*; Lord, come thou by thy *Spirit*, and manage all our work for us. We are to ſpread our ſelves before the *Spirit* of God, and let the Lord come and ſpeak all in us. And the *Spirit* helpeth our infirmities *with groans*, not with words: the *Spirit* helpeth a Chri-

Chriſtian many times, when the ſoul cannot bring out a word: the ſoul is full of groanings, groanings that cannot be uttered, groanings that have ſo much in them, that they cannot be utter'd: the ſoul many times, is put by words, and is confounded through fulneſs; for there is by the holy *Spirit* of God, the repreſentation of a multitude of wants together, and of a multitude of mercies together; and the ſoul would fain breath out all to God, and he cannot ſpeak them out all, but he ſends them up all to God in a groan together: therefore ſaith the Apoſtle, *It helpeth our infirmities with groans that cannot be uttered.* A poor gracious ſoul comes and lies before God, and cannot ſpeak a word; O but it ſends up a groan to God; and though it cannot utter one word to God, yet it may ſend up twenty Petitions in one groan.

Seventhly, *Our ſpeeding at the throne of Grace, our preſenting ſuch things there onely as are the will of our Father, it's from this bleſſed Spirit.* When we come to pray of our ſelves, we do but ask our own thoughts, and ſpread our own wills before God; but if we could come and lay our ſelves alwayes under the *Spirit* of God, and be willing alwayes to be led and guided by the *Spirit* of God, there would come forth alwayes the will of God, and not the will of the Creature. *He that ſearcheth the heart, knows what the minde of the Spirit is, becauſe he makes interceſſion for the Saints, according to the will of God:* let the *Spirit* pray, and it ſhall be the will of God: though we are poor Creatures, and do not know the will of God; yet when the holy *Spirit* comes and draws forth the heart, it ſpeaks out of the will of God. O therefore let us come and lie down under the mo-

motions of the *Spirit*, and the guidance of the *Spirit*. *He that ſearcheth the heart, knows what the minde of his Spirit is*: he doth not look ſo much what words, and what brave expreſſions, and how theſe things are uttered; but *he knows what the minde of his Spirit is*. When God comes and looks upon his children, he doth not hearken what brave words come out, but what *the minde of the Spirit is* therein: the great thing God looks after is, what the *Spirit* groans after, *what the mind of the Spirit is*. So that all our boldneſs at the Throne of grace, all our help and aſſiſtance, and our ſpeaking ſo, as to put up ſuch Petitions onely as are the will of God, it's all lodged up in this bleſſed Promiſe of the Holy *Spirit*.

Eighthly, *All our Aſſurance and Evidence from Heaven, it is lodged up in this Promiſe*. Hath a poor ſoul any aſſurance, any hope, any evidence? O here it's lodg'd; the *Spirit* is our earneſt and evidence: *He hath given us the earneſt of his Spirit*. As the giving one an Earneſt, is an aſſurance of the Bargain; ſo the *Spirit* of God is the Earneſt which aſſures the children of God of their glorious inheritance with the Saints in light. The *Spirit* is called *The firſt fruits*: the firſt fruits were the aſſurance of the Harveſts coming; they are the beginnings of the Harveſt: ſo the *Spirit* of God in the hearts of Gods children, is *the firſt fruits*; it is the ſeal wherewith the children of God are ſealed: *After yee believed, yee were ſealed with the Holy Spirit of Promiſe*: and, *Grieve not the Holy Spirit of God, wherewith ye are ſealed to the day of Redemption*: that comes and ſeals up heaven to them, and glory to them; the *Spirit* comes and *witneſſes* to them and with them, that they

they are the Children of God: *Rom.*8.16. *The Spirit of God beareth witneſs with our ſpirits, that we are the Children of God.* He ſaith before, *Ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* As if he ſhould have ſaid, We have not the old Covenant ſpirit, the Old-Teſtament ſpirit, the *ſpirit of bondage to fear*; but the glorious new Covenant-ſpirit, which helps us to go to God, and call him Father. What can be a more glorious witneſs and evidence to a Chriſtian then this? yet this Spirit alone can bear witneſs: therefore he ſaith in the next verſe, *The Spirit it ſelf beareth witneſs with our ſpirits*; that is, with this glorious Goſpel New-Teſtament-ſpirit; the Spirit of God himſelf comes and witneſſeth with this Goſpel-ſpirit, with this Spirit of Adoption, that we are Children of God. This ſweet Goſpel-ſpirit that is wrought in us, it would not witneſs alone; but the Spirit of God comes, and puts his ſeal upon it, and ſaith, O this is a true work of mine, a true work of the Father in a child. So it bears witneſs with our Spirit.

Ninthly, *The Being and the Habit of Grace, it's laid up in this Promiſe.* The Spirit of God it's the root and principle of all grace in the Saints: thoſe habits of grace within, are but the off-ſpring of the Spirit in the ſoul. Grace, it's not a thing natural, a thing that we bring into the world with us; but a thing created and begotten: now the creating and begetting Principle, it's the holy Spirit; the Spirit it is, that doth create and beget all grace: were not the Spirit firſt given, there would be no habits of grace in any: all grace in the hearts

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of the Saints, it's from this bleſſed Spirit, and therefore it's laid up in this glorious Promiſe.

Tenthly, *All the acting of every Grace, it's laid up in this Promiſe alſo; the acting of Faith, and Patience, and Humiliation, and all Grace.* As we have not the Principle or Habit of Grace from our ſelves, but from the bleſſed Spirit; ſo every act of grace, it's from the Holy Spirit alſo: as the Lord ſaith of his Vineyard, *I will keep it, and water it every moment.* God keeps his Vineyard, and waters it too; and he waters it every moment, or elſe it would wither and decay: So the Lord keeps us and our grace, and waters us every moment, elſe we ſhould decay. The Spirit of God it is, that comes and waters us, and waters all our grace. Though the ſoil be never ſo good, the fruit is not brought forth, if there be not dropping from heaven upon it: ſo, let the ſoul be good, and the plant of grace in the ſoul; yet if the Spirit do not come and continually drop upon and water our hearts, there will be no fruit brought forth. Every ſoul therefore that is able to put forth any grace, he hath this from the bleſſed Spirit. O what a wretched thing therefore is it, that there ſhould be ſuch a thing in the world, as the ſlighting of this bleſſed Spirit! that any man in the world ſhould ſlight and contemn this bleſſed Spirit, wherein all our grace is, and the acting of every grace lies in it; and it's the exceeding greatneſs of the power of the Spirit, that makes every grace to act. Look upon faith in the firſt acting, it's not wrought by us, but by an exceeding great power, even the ſame that raiſed up Jeſus Chriſt from the dead, when he lay under all our ſins and his Fathers wrath; it's that power that works the firſt acts of faith, that exceed-

exceeding greatneſs of power that helps us to believe: and ſo it is in all other graces; and the people of God do know that their ſtrength is not in themſelves, nor their growth in themſelves; I cannot be holy, I cannot walk humbly by any ſtrength of my own; I cannot do it of my ſelf; all the acting of my grace it's from the bleſſed *Spirit* of *God*.

Eleventhly, *All thoſe Convictions that are wrought in the Soul, they are from the Spirit of God.* All the conviction in the ſoul, whether of ſin or of righteouſneſs, it's from the *Spirit* of *God*. If a poor ſoul come to be convinc'd of ſin, that he is an unbeliever, it's the *Spirit* of *God* muſt convince the world of ſin, becauſe they believe not in Chriſt. If a ſoul come to ſee all his righteouſneſs nothing, whether it lie in the works of the Law, or in the very acts of believing, that all is nothing; it's the *Spirit* muſt convince the ſoul of righteouſneſs. Men run from one piece of righteouſneſs to another: from confeſſion of ſins, to vows and Promiſes; and thence, to reformation, and ſo to higher things: but this doth not convince, till the *Spirit* of *God* come and convince the ſoul; and then it ſaith, Lord, I am nothing, I have nothing, I can do nothing: I am empty, O that thou wouldſt come and fill me with thy holineſs. All that can be done by man, and the utmoſt of Reaſon and Parts, and the utmoſt demonſtration of Truth to the ear, can never do this, till the *Spirit* of the Lord come.

Twelfthly, *All thoſe hints of Truth, thoſe remembrances of Truth, thoſe bringings of the bleſſed word and Promiſe of Chriſt to our mind, they are all laid up in this Promiſe of the Spirit.* It's the *Spirit*, *it's the Spirit that ſhall bring to*

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your remembrance, ſaith Chriſt, *whatſoever I have ſaid unto you.* The holy Spirit of God comes and makes the Soul to remember all the Words of the Lord Jeſus Chriſt, all the promiſes in the bleſſed Book of God, that concern our Sanctification, any piece of it, any thing belonging to it; or that concerns our Conſolation, or any piece of it, or any thing belonging to it, they are all lodg'd up in this great, and glorious, and bleſſed promiſe of the Spirit of God. As in the promiſe of the Meſſiah, are lodg'd all the Promiſes of our Juſtification, and every piece of it: ſo in this promiſe of the Spirit, is lodg'd up all the Promiſes of our Sanctification and Conſolation. Juſtification flows out of the one; and Holineſs, Peace and Comfort out of the other. Is it not then a great Promiſe? O it's a glorious and moſt bleſſed Promiſe.

I had thought to have ſhewn you, *how it is the great New-Teſtament-promiſe*; the great promiſe that we are to look for under the New Teſtament: but I ſhall not be able to come to that at this time.

The Lord therefore ſet that upon our hearts; & as there is much lodg'd up in this Promiſe, ſo, O that our hearts were now all taken with it, that we might all look up unto God for the giving out of this Spirit. Methinks, none ſhould go home now and ſay, I will not regard this Spirit, I do not ſee any thing in this Spirit; much leſs that any ſhould go away and jeer at the Spirit, laugh at the Spirit, and make a mock of it; O far be it from our ſouls, that any here ſhould do ſo: but let us every one look after this Spirit; Lord, come and give out of thy Spirit to my ſoul, come and give out of thy Spirit to my ſoul: Lord, I have been a Rebel, an

Enemy, a wretch, an opposer; but let thy *Spirit* come and subdue my corruption; let thy *Spirit* come down, and bring up my heart to thee: O thy *Spirit*, Lord, to subdue this wretched distemper in me, that have been a mocker and jeerer at thy *Spirit*. Poor soul! dost thou want a Word of Conviction, to be thorowly convinced before the Lord? O say now, O Lord, send thy *Spirit* to convince me; now, O Lord, let thy *Spirit* convince my soul of sin, let thy *Spirit* convince my soul of Righteousness, let thy *Spirit* come and shew me, how I have not believed in Christ, how that I have taken up other things besides Christ, as my Foundation, and laid other foundations besides the Foundation of God: Let the *Spirit* of the Lord come and shew me how many righteousnesses I have set up in stead of the Lord's Righteousness. If the *Spirit* of God should come to our hearts now, not a man or woman here, but would go out, and say, O I am a poor wretched creature; I thought I had had wisdom when I came hither, but I go out a fool; and I thought I had had strength when I came hither, but I am weakness it self; and I thought I had had parts and gifts, but I am nothing: I thought I could have believed, and acted faith upon God, but I can do nothing, nothing of my self. If the Lord come to convince by his *Spirit*, it will be thus indeed.

There are many Legal convictions, and men go away hardned after them, and they are ten times worse. Hast thou, man or woman, been convinced of that, and hast gone away mightily affected, and yet canst thou come again, and sit here and sleep? O beg of the Lord to give out his *Spirit* to convince thee, and to do all thy works in thee and for thee

thee. Haſt thou been a long time doubting, and ſeeking what way God will own, what Truth God will own for his Truth? O labour for the Spirit, cry for the Spirit, for the teachings of the Spirit; beg of the Lord to teach thee by his Spirit: ſpread the promiſe before the Lord; Haſt thou not ſaid, Lord, *Thy Spirit ſhall teach us all things, and guide us into all truth?* Here's thy promiſe, Lord; Lord, now let me have thy Spirit, to reveal thy Truth to me, and to ſhew me thy will. And when the Spirit comes and teaches us, we ſhall know Principles in another way then we did before: a Chriſtian can ſee a clear evident diſtinction betwixt thoſe Principles he fetches in from Reaſon, and thoſe he hath from the Spirit of God enlightning his Reaſon.

Now wouldſt thou depart? O beg of the Lord to come and give thee his Spirit; and then being taught by the Spirit of God, thou wilt ſtand to the truth. The reaſon why men are this to day, and another thing to morrow, it is, becauſe they are not taught by the Spirit, but their faith is laid in the wiſdom of men, and they take up things from men, and do believe a thing becauſe ſuch a wiſe man ſpeaks it; and when a wiſer then he comes and ſpeaks otherwiſe, then they will leave that, and take up what he ſaith. Now, ſaith the Apoſtle, *I came not to you with the enticing words of mans wiſdom, but in demonſtration of the Spirit, and of power; that your faith might ſtand, not in the wiſdom of man, but in the power of God.* As if he ſhould have ſaid, I know how apt you are to take up things in the wiſdom of man, and not in the light of the Spirit of God: but cry out, Lord, let me have nothing, but in the power of

God, and from thy Spirit upon my heart, in the demonſtration of thy Spirit: this will hold; a man will ſtand to this; he will ſay, I did not receive this truth by the light of my reaſon, but by another light: hereupon the ſoul will hold to truth. As the Saints in Q. *Mary*'s days could not diſpute, but yet they would dye for the Truth; they had their Principles in the light of the Spirit, and in the power of the Spirit. Now how many now adays have their faith founded in the wiſdom of men, and not in the power of God! If God ſhould come and ſift men, you will never hold, if you will not learn of the Spirit, but have things onely from your Reaſon. How many have ſpoken gloriouſly of the truths of the preſent age! and when it comes to ſome tryal, when there comes ſuffering, & their own intereſt calls off to the other ſide, turn their backs upon it? That which men have had onely from their Reaſon, will not lead them thorow temptation; if temptation come, that man will give away his truth, rather than part with his intereſt, his honour or profit, or the like. A man that hath Reaſon, will gather up a great deal in the notion; but if the Lord do not teach us by his own Spirit, we ſhall not hold. O beg this, every heart for himſelf, and for all the children of God at this day, that we might not know things by the ſpirit of man, but by the Spirit of God; for the ſpirit of man will get a great deal of knowledge, and let it out again. O that the Spirit of God (contemn'd by many in this generation) might be honoured by us! Art thou a poor ſoul? haſt thou no ſtrength nor life to duty? doſt thou ſay, I come to pray ſometimes, and would faine have my heart in heaven, and keep my faith up, and be full of groans, but

I cannot ſpeak a word, nor utter a groan, but am juſt like a block? O come to the Lord, and ſay, Good Lord, give me of thy bleſſed Spirit: I have ſate often, and heard in a cuſtomary and formal way; and ſo I have pray'd; but Lord, give me thy Spirit to hear, and thy Spirit to pray, and thy Spirit to do all in my ſoul: O then you ſhould finde ſtrength, and aſſiſtance, and help, and ſuch help as the ſoul cannot imagine. So, haſt thou not boldneſs? canſt thou not call God Father? ſay, Now Lord, thy Spirit, let the Spirit of Adoption come into my heart; Lord, fill my heart with thy Spirit, that I may cry, Abba, Father: if thy Spirit come down into my ſoul, I ſhall cry Father, it will help my infirmities, and tell me what to ſay: I would go to God, but I know not what to ſay, nor what to lay before God, nor what to ask: O Lord, thy Spirit now, to put words into my mouth, and thy Spirit to put groans into my heart. So, a poor ſoul that goes about doubting, and ſaith, I am undone; ſuch and ſuch are happy and bleſſed, they are the children of God, but I ſhall periſh for ever; whoſoever goes to Heaven, I ſhall go to Hell: O go to the Lord, and ſay, Lord, I cannot ſee thy ſeal upon this my affliction: good Lord, come, and give me thy Spirit, that earneſt of glory, and ſeal my Spirit for glory; and witneſs by thy Spirit with my ſpirit, that I am thy child. O let every one look after this, every one mind this: we are here but a little while; we run through the world, and little think of Eternity, and then at laſt we cry out, O that I had looked after God and his Spirit, O that I had now the evidence of the Spirit! I have followed pride, and vanity, and wantonneſs, and the world, and how I might be rich; O that I

had now the *Spirit* of God! I would give ten thousand worlds, if I had them, that I had but the witness of the *Spirit*, and the evidence of the *Spirit*. O, Christians do not minde the great things of God, of Religion, and of their Souls; but we have gotten Religion in a Form, and as an Art, like a Trade in the world. Men think they do enough, if they do but now and then say over a Prayer, and read one of the Psalms, or the like: O you will wish another day, O that I had Jesus Christ! O that I were sealed with the *Spirit* of God! if you want this, the day of Christ will be a bitter day to you. So, is your heart dry and withering? Pray to God to come by his *Spirit*, and water you every moment. It may be, your hearts are a little stirred when you are under a Sermon; but you go away again, and forget all: Now say, Soul, say to the Lord, My conscience is touched now; good Lord, as I go out of this place, water me; and as I go home, water me; and all the week, water me; and every moment, Lord, water me, till I come again. There's need of this; beg of the Lord for it, and pray to the Lord to give his *Spirit* for this end; for the *Spirit* of the Lord doth this. So, hast thou had many sweet Promises many times, and thou forgettest them? cry, Lord, thy *Spirit*, thy *Spirit*, to bring all these things to my remembrance, all the glorious Promises, O that I might remember them all, and that by thy holy and blessed *Spirit*. O that day is not far off, that God will come down with more abundance of his *Spirit*; it will fall upon our hearts: O therefore think of these things, ponder something, and go away with these groanings in your hearts, O Father, give thy *Spirit*, thy *Spirit* to my poor Soul.

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The Lord work with you: I have ſpent many words, but it is God that muſt give you his *Spirit*; look up for it: and if you will help all faults, heal all diviſions, cure all diſtempers in the Soul, bring the Soul to joy unſpeakable and full of glory; get this *Spirit*; it will give ſuch Peace to the Soul, as ſhall paſs all Underſtanding. The Lord give more of It to every one of us.

The Second SERMON.

ACTS 1.4.

Wait for the Promiſe of the Father.

THis Promiſe is no other but the Promiſe of the Holy *Spirit*: and our Lord Jeſus is pleaſed to entitle it *The Promiſe of the Father*, that his Diſciples and Children might be as throughly apprehenſive of the Fathers willingneſs to give forth the *Spirit*, as they were confident of his.

The laſt time, I ſhewed you that this Promiſe was a great Promiſe: I ſhall now (the Lord aſſiſting) go on, and come to the ſecond thing.

2. *That the Promiſe of the Spirit is the great New-Teſtament-Promiſe.* I ſay, the Promiſe of the Holy *Spirit* is the great New-Teſtament-Promiſe. Here are two things to be cleared and proved.

1. That *the Promise of the Spirit is a New-Testament-Promise.*

2. That *it's the great New-Testament-Promise.*

First, That it's a *New-Testament-Promise:* my meaning is not, that it's a Promise proper & peculiar unto the New-Testament-Times, so as that we are to conceive, the people of God that lived under the Old-Testament-Administration had not the Spirit; we must not so conceive of the thing: for the people of God in the time of the Old-Testament, they had the Spirit: *Holy men of God* (saith the Apostle *Peter*) *spake as they were moved by the Holy Ghost*; and therefore they had the holy Spirit with them; and if they had it, they had it in a way of Promise; and therefore it's not a Promise so peculiar to the New-Testament-Times, as that the Saints of the Old-Testament had not this Promise as well as we. Nay, the Saints and People of God under the Old-Testament, they had that very same Covenant (in which this glorious Promise of the Spirit is held forth and given) that we have: the New Covenant it runs down even from *Adam* (as I may say) to the end of all things: the New Covenant it runs thorow all the times of the Old Testament; and it's this Covenant (the New Covenant) that gives forth the Spirit: and they had that Covenant running through all that long time; they had therefore the Spirit given forth to them. But when I say, *The Promise of the Spirit is a New-Testament-Promise*, we are to understand it thus: *That it's a Promise that doth in a more special manner relate to the New-Testament-times:* though it was a Promise that had a fulfilling even in Old-Testament-times, yet it hath in a more

more ſpecial manner, a fulfilling to the Saints in New-Teſtament-Times. The People of God in the times of the Old-Teſtament, they had the Spirit; but they had the Spirit (as I may ſo ſay) in the beginning, or in the dropping of it: but now the people of God in the New-Teſtament-times, they have the pouring of it forth: look to the Promiſe of the Spirit in the new-Teſtament-times, and the Promiſe runs to the pouring it forth, that is, more abundance of it. The people of God in the times of the Old-Teſtament, they had the Promiſe of the Spirit; but they had not this Promiſe as their great promiſe: for (as I told you the laſt day) they had another Promiſe, which was their great Promiſe; they had the *Promiſe of the Meſſiah as their great Promiſe:* but now the people of God under the New-Teſtament-adminiſtration, they have *the Promiſe of the Spirit as their great Promiſe*; they have not onely the Promiſe of the Spirit, but they have it as the greateſt Promiſe of all other made to them under that Adminiſtration.

Now theſe things being premiſed, (which I thought meet to do, that there might not be a miſtake, and that none might exclude the People of God of old from the Spirit) I ſhall ſhew you, that the Promiſe of the Spirit is a *New-Teſtament-Promiſe:* and this will appear from two things.

1. *All the ſeveral Promiſes that we finde in the Old-Teſtament, of the more full giving forth and pouring out of the bleſſed Spirit, did not relate to thoſe times, but to the New-Teſtament-times, for their fulfilling.* I ſhall ſhew you this in two or three places: in *Ezek.* 36.27. among many precious promiſes of the New Covenant, this is one: *I will put my Spirit within you, and cauſe*

you

you to walk in my Statutes, and ye ſhall keep my judgements and do them. But to what time doth this more eſpecially relate? why, it doth relate (as you may ſee, if you look into the foregoing verſes) unto the time when God will gather together his Antients, the Jews out of all Countries, *verſ.* 24. *For I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land.* It doth, in a more eſpecial manner, look to the time of the Jews coming in, for the compleat fulfilling and accompliſhing of this Promiſe; then it will moſt evidently be ſeen, that the *Spirit* of God is the Guider, and Leader, and Teacher of his Children; then will the Promiſe of the *Spirit* in the fulfilling of it be more viſible. And ſo likewiſe in *Joel* 2. 28, 29. *And it ſhall come to paſs afterward, that I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſie, your old men ſhall dream dreams, your young men ſhall ſee viſions: And alſo upon the ſervants, and upon the handmaids, in thoſe dayes, will I pour out my Spirit.* To what time doth this relate? Compare the ſecond of the *Acts*, and you ſhall there finde, that *Peter* tells us, *Now is this word fulfilled in your ears*, Act. 2. 16, 17. *But this is that which was ſpoken by the Prophet Joel, And it ſhall come to paſs in the laſt dayes (ſaith God) I will pour out my Spirit upon all fleſh*, &c. The fulfilling of it is under the New-Teſtament-Adminiſtration. And truly, though that in the firſt pouring out of the *Spirit*, there was a glorious fulfilling of it in part, yet (I take it) the compleat fulfilling of it, and that which is eſpecially aimed at in the Prophet *Joel*, doth relate not to the firſt, but to the laſt of the New-

New-Teſtament times: for *Joel* ſpeaks of thoſe times, *When he ſhall bring again the captivity of Jacob and Jeruſalem*; and *Joel* ſpeaks of a more univerſal pouring out of the *Spirit* upon *God*'s Sons and Daughters, then vvas before: ſo, as that at the beginning of the Nevv-Teſtament-times, there was a fulfilling of that Promiſe in part; yet it hath in a more ſpecial manner to look to the laſt times, in vvhich the People of *God* upon the account of this New-Teſtament-Promiſe, may *wait for the Promiſe of the Father*, and expect more of the bleſſed *Spirit* to be given forth to them, to be poured out upon them. So likewiſe *Zech.* 12. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn*, &c. But vvhen is this? vvhy, it is (if you look into Chap. 14.) in a time vvhen all nations ſhall be gathered againſt *Jeruſalem*, and vvhen *God* will deſtroy all nations that ſhall come againſt *Jeruſalem*, and in that day when there ſhall be great mourning among the Jews upon their coming in; in that day this bleſſed Promiſe vvill have a glorious fulfilling: all thoſe precious Promiſes of the pouring forth of the *Spirit* that we read of in the Old-Teſtament, they look to the New-Teſtament-times.

2. That this is a New-Teſtament-Promiſe, doth appear, *from the words of Chriſt himſelf*, if you look into *Joh.* 7. 38, 39. *He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. But this ſpake he of the Spirit, which they that believe on Him ſhould receive: for the Holy Ghoſt was not given, becauſe that Jeſus was not yet glorified.* Obſerve

ſerve, the giving forth of the Spirit is made a conſequent of Chriſts glorification, of Chriſts being glorified at the right hand of the Father: and therefore the more full giving forth of the Spirit, it's a promiſe to the New-Teſtament-times. But then,

2. How doth it appear that this is *the great New-Teſtament-promiſe?* The promiſe of the Spirit is a New-Teſtament-promiſe; Gods people in New-Teſtament-times, they look for it: but how doth it appear this is the great promiſe, to be of all other promiſes the greateſt, under this Diſpenſation?

I anſwer: There are three great promiſes that we have in the Book of God, three promiſes that may be called the greateſt of all. Firſt, there's the promiſe of Chriſt's firſt coming. Secondly, there's the promiſe of the coming of the Spirit. And then thirdly, there's the promiſe of Chriſts ſecond coming. Theſe are (as I may ſay) the greateſt promiſes that we have in all the Book of God. The promiſe of Chriſts firſt coming, that was a promiſe that did belong to the Old-Teſtament-adminiſtration, as I ſhewed you the laſt day. The glorious promiſe of Chriſts ſecond coming, that is to have it's fulfilling and accompliſhment, in the time of the *New Jeruſalem*, that the people of God do hope and wait for; which coming of Chriſts perſonal appearance, his ſecond coming in glory, under that Adminiſtration ſhall have its fulfilling. But now the promiſe of the coming of the Spirit, that is the promiſe that we are to expect the fulfilling of, under the preſent Adminiſtration, that Adminiſtration which is betwixt Chriſts firſt and ſecond coming: not but that there ſhall be much more (as I ſhall ſhew anon) of the Spirit of God given

given forth, when Jeſus Chriſt ſhall be perſonally preſent with his Children; yet notwithſtanding the great Promiſe of the *Spirit* (which is ſpoken ſo much of in the Old-Teſtament and in the New) is that, which we are to look up to God for, betwixt the time of Chriſt's firſt and ſecond coming. When Jeſus Chriſt was to go up to heaven, and leave his Children, and they were to undergo a very black and tempeſtuous day, and Chriſt ſaw what the rage of the world was, what the Romane Power, and the Antichriſtian Power, and the Kings of the earth would do; therefore, that he might not in ſuch a dark day leave them comfortleſs, he makes this great Promiſe of the *Spirit:* as if he ſhould have ſaid, In all that time, O Saints, whatever you ſuffer, look for my *Spirit*; whenever you want comfort, look for my *Spirit*; when you fear that this Antichriſt will deceive you, look for my *Spirit*. And ſo this Promiſe of the *Spirit*, is a Promiſe that runs thorow all that time in a more eſpecial manner to the People of God, which they do wait for the fulfilling of.

Object. If the promiſe of the *Spirit* be the great New-Teſtament-Promiſe, how comes it to paſs that the Saints and people of God under the New-Teſtament-Adminiſtration, have ſo little of the *Spirit?*

Anſw. Why truly there may be ſomething in this, as one Reaſon of it, namely, *The way of Gods Diſpenſation; which hath been and yet is, to put Deaths upon his Promiſes, not onely before the fulfilling time of a Promiſe comes, but even when the fulfilling time is come; and in the fulfilling time, God will put a death upon his Promiſe.* Though *Abraham* had a bleſſed Promiſe made

made to him by *God*, that he should have Seed, and *God* told him that it should be in Bondage four hundred and thirty yeers, and at the end of that time he would wonderfully shew his power, bringing them forth with a high hand, and give them the land of *Canaan*: but before the fulfilling time came, there's first one death and another upon the Promise. First, *Abraham* was an hundred years old, his body dead, and yet without any that should be the heir of the Promise; and *Sarah* is old, and her womb dead, before the fulfilling of the Promise: and after the heir of the Promise was come forth, *Abraham* must go and offer up his Son: why what might *Abraham* think would become of *God*'s Promise? *Isaac* was the Son of the Promise, and must I go and offer him up? where will *God*'s Promise be? Here was a death upon a death upon it. And after this, *Isaac* the Son of the Promise, in whose loins (as I may say) the Promise ran; the promised Seed was to come forth from him; yet *Isaac* (after *Abraham*) had no Seed a great while: so that before the fulfilling time of the Promise came, there vvas deaths upon deaths upon it. Yet notwithstanding vvhen the time vvas come for the fulfilling it, vvhen the Lord vvas now giving forth that he had promised to *Abraham*, and vvhen he had sent *Moses* into *Egypt* to bring *Israel* out; yet then the Lord, in the very fulfilling time, brings deaths upon it: vvhen the Lord had raised up some measure of faith in the People of *God*, expecting deliverance; yet the Bondage grows so great, that their hearts grow dead as to hope, and they think they are further off then ever before. And afterward when they thought they had nothing to do, but to run to the Land of *Canaan*

naan; no, but there are great Deaths in the way; they muſt go thorow a Sea, and thorow a Wilderneſs: and this not all, but they muſt wander 40 yeers in the Wilderneſs, and there the whole Generation that came out of *Ægypt* dies: what deaths were there upon the Promiſe in the fulfilling time? So God made a Promiſe to his People in *Jeremiah's* time, that after 70 yeers captivity in *Babylon*, they ſhould come to *Jeruſalem* again, and that ſhould be built: but when the fulfilling time was come, what deaths were put upon the Promiſe! ſo that for many years together, the building of *Jeruſalem* and the Temple was hindered. I do urge this notion to this purpoſe, that though the New-Teſtament-Adminiſtration be the Adminiſtration in which the Saints are to wait for the fulfilling of this great Promiſe; yet in the fulfilling time *there may be very great deaths upon the Promiſe*, and ſuch, as we may ſee very little of the *Spirit* given forth; and, it may be, for Ages and Generations to gether, (as in ſome Generations it hath been) but little of the *Spirit* may appear.

2. *Becauſe although the Promiſe of the Spirit is the great New-Teſtament-Promiſe that is made to thoſe times, yet the fulfilling of this Promiſe may not be alike to all, but may be eſpecially made good to ſome periods of that time.* The Promiſe of Chriſt was the great Old-Teſtament-Promiſe, that which Saints all along in the Old-Teſtament waited for: but that was not fulfilled till the laſt Period of that rime; ſo it may be with this.

3. Another Reaſon why ſaints under the New-Teſtament-adminiſtration have ſo little of the *Spirit*, though this is the great New-Teſtament-Promiſe

mise, It may be *from Saints darkness in the way of the New-Testament (Saints going out of the way of the New-Testament) and that Legality that is in and upon the Spirits of the Saints.* As the Promise of the Spirit is the great Promise of the New-Testament, that God gives forth in New-Testament-times; so God will give forth his Promise in the way of the New-Testament. If so be therefore, the Saints be dark, as to the way of the New-Testament, in which God will give forth New-Testament-Mercies; why truly they may be under the New-Testament-Administration, and yet have but very little of the Spirit: for even in New-Testament-times, there is (as I may say) an Old-Testament-spirit upon the Saints; they look upon themselves (through their darkness and ignorance) as standing under the old Administration; they have thereby the Spirit of the old Covenant, and of the Old-Testament wrought in them: and so far as they have an Old-Testament spirit, so far there will not be a giving forth of the Spirit to them in that full measure: for God will give forth the Spirit in the way of the New-Testament.

Quest. What is the way of the New-Testament, in which God will give out New-Testament-mercies?

Answ. To that I answer, *The way of the New Testament it's this, To receive all from God, as I am a poor, wretched, nothing-creature.* This indeed is the very way of the New-Testament, in which God doth give forth New-Testament-mercies to his Children. If a soul come to Christ for Justification, the way of the New-Testament is, to give forth this precious glorious priviledge to him, as he is a poor wretched sinner, an unworthy one;

and

and so if we come to the Lord for the Spirit in the way of the New Testament, why it is to come to God as I am a poor miserable sinner without the Spirit, having no hope, nor any thing in my self that I can ground hope upon; why God should give forth the Spirit to me; This is the way of the New Testament, to come to God for all, and to expect all from God as I am a poor sinner: why now if Saints be unacquainted with the way of the New Testament, they may miss of the mercies of the New Testament: if Saints come to God for the Spirit, and bring somewhat of their own with them, (as if a man in coming to God for Justification, will bring a righteousness of his own to patch with the righteousness of Christ, the Lord will not give it forth, if you do not come as a poor sinner that hath nothing in himself, expecting all from the righteousness of Christ; so, if I come to God for the Spirit) if I think to bring somewhat of my own, to bring some good desires, and some good breathings with me, and thou sayest, Lord I am so and so, I have such and such breathings, therefore give me the Spirit; why, thou art now out of the way of the New Testament, and God will not give forth the Spirit: if you would have the Spirit, you must say, Lord, thou knowest I have nothing, thou knowest that there is not a good thought nor a good desire in me, and I bring nothing with me, but am a poor wretched sinner, and know not what to do, but I lye before thee, that thou wouldst give forth thy Spirit to me; so that Saints, they may in New Testament times enjoy but very little of the Spirit, if they are cast into the way of the Old Testament.

Fourthly, Another Ground and Reason of this point, why there is so little of the Spirit given forth, and this the great New Testament promise, it is, *Because Saints are no more in assembling together*; Saints are not found

(as I may ſay) as they ſhould be in the work of aſſembling together: there was a twofold giving forth of the Spirit to the Diſciples and Apoſtles of our Lord; Chriſt did give them the Spirit, and that immediately at his reſurrection; he gave them the Spirit, and breathed the Holy Ghoſt upon them in ſome meaſure, to bear up their ſpirits againſt the ſorrows that were to attend them; afterward he gave them the Spirit more fully: and at both theſe times, the Spirit was given forth unto them when they were aſſembled together; *John* 20. 22. *When the Diſciples were aſſembled together, Chriſt came and breathed on them, ſaying, Receive ye the holy Ghoſt:* ſo if you look into the 2 of the *Acts*, where you have the more full giving forth of the Spirit, you ſhall finde it was *when the Saints were aſſembled together, Acts* 2. the beginning of the Chapter: Here's the giving forth of the Spirit in a more full meaſure to them, and it was *when they were all with one accord in one place*, when they were met together: Chriſt might have given it to them one by one, when they were alone; no, but our dear Lord chuſeth to give forth the Spirit when they were aſſembled together; that teaches us how much he loves the aſſemblies of the Saints, the Saints meeting together; that though he could have given them the Spirit to every one in a corner alone, yet he will not do it, but he chuſes to give it to them when they are aſſembled together: ſo that if the Saints neglect their meeting together, there may be little enjoyment of the Spirit, though it be the great promiſe of the New Teſtament Adminiſtration. So much for the ſecond thing.

Thirdly, *Why is the promiſe of the Spirit, the great promiſe under the New Teſtament?* why doth God give this as their great promiſe?

Firſt, One Reaſon of it may be this, *Becauſe God in the New Teſtament Adminiſtration would make an advance*

advance, a ſtep nearer (as I may ſay) *to heavenly perfection and glory, then the former Adminiſtration was:* God all along hath been making an advance; ever ſince man fell, God hath been making an advance, carrying him up ſtep by ſtep: now the more of the Spirit is given forth, or the more of the Spirit is in any Diſpenſation, the greater the advance is, for it's the *Spirit* that makes the advance in the hearts of Gods Children; now becauſe the Lord under the New Teſtament Adminiſtration would make an advance, he would raiſe the hearts of his Saints nearer to Heaven and Glory then they were before, therefore he gives forth more of the *Spirit*, and he doth hold forth the promiſe of the *Spirit* as the great promiſe; and indeed, in the Adminiſtration that is to come, (upon this account, in that of the new *Jeruſalem*) there ſhall not be leſs, but there ſhall be more of the *Spirit*; for if there ſhould be leſs, there could not be an advance, there ſhall be the perſonal preſence of Chriſt, and more of his *Spirit* too: if we did look upon it onely as an outward thing, then it might well be called (as ſome call it) a carnal thing; but there ſhall be more of the *Spirit* of God given forth, in that day there ſhall be an advance in the Saints upon this account.

Secondly, The Lord gives forth the *Spirit* as the great New Teſtament promiſe, *Becauſe New Teſtament Saints they are Sons*: This is the reaſon the Apoſtle *Paul* gives, *Gal.* 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit into your hearts, crying, Abba Father:* the Father expects from a ſon (a grown ſon) that he ſhould carry himſelf better than a Child; he doth expect from his ſon that he ſhould know how to govern himſelf, and to order things better then a ſervant; why now New Teſtament Saints *are Sons*, and the Lord doth expect under the New Teſtament, that

there ſhould be a better carriage, that there ſhould be more holineſs, that they ſhould know how to governe themſelves in another manner of way than the people of God under the Old Teſtament: Now to the end that Saints might be able to govern themſelves in another manner of way, it's needful they ſhould have more wiſdom and grace given forth to them; and that they may have it, God gives forth more of the Spirit: *Becauſe ye are ſons, therefore he hath ſent forth the Spirit of his Son into your hearts.*

Thirdly, *Becauſe God doth expect more work from New Teſtament Saints:* This follows upon the other: as ye are *ſons*, there is more work expected: God looks for more duty and more obedience from the Saints of the New Teſtament, than he did expect from the Saints of the Old Teſtament: in the New Teſtament they have not ſo much tiring work, they have not ſo much burdenſome work; O, but if you look to the ſpiritual work, as they come to higher light, ſo God looks for higher obedience: therefore for *Moſes* his ten precepts in the Old Teſtament, we have many ſpiritual precepts in the New: the New Teſtament doth not ſet us free from holineſs and obedience, but indeed the New Teſtament calls us to a more ſtrict holineſs, and a more ſpiritual obedience; ye are called to a higher pitch of holineſs and obedience under the New Teſtament, and not freed from it; the Lord hath ſet his Saints free from all that was burdenſome, and that that was legal obedience under the old Covenant, but they are not free from obedience: indeed the Saints of the New Teſtament they are called to a higher pitch of obedience; as one that is a ſon grown, the father doth not lay ſuch laws upon him as he doth upon a little child, You muſt not meddle with this, nor do that, nor go out of the doors, nor run in the wet and dirty your ſelf, *&c.* there are a great

great many laws laid upon a child; but now when once the ſon is grown, the father lays no ſuch laws upon him, but he doth expect that this grown ſon ſhould do him more ſervice then the child, there's not the laws upon him as was upon the child: the ſon is free, but yet notwithſtanding here's more work call'd for at the hands of the ſon: ſo it was with the people of God under the Old Teſtament, the Apoſtle tells us, they were *heirs under age*, and therefore their ſtate was *nothing differing from the ſtate of a ſervant*: though they were Lords of all in the appointment of the Father, and were true heirs, yet becauſe they were under age, they were under ſuch a rigid Governour and Tutor as the old Covenant, that held them under the rod of a great many laws: but now under the New Teſtament we are ſons; and being ſons, the people of God they ſhould go out and ſerve God freely, with another manner of ſpirit: I do not ſay we do ſo, for truly we are much too ſhort of what we ſhould be; the Saints ſhould go out and worſhip God with a free ſpirit: we are not ſet looſe from duties, but we are rather called to do more, and that in another manner, in a free manner, with a free ſpirit; as one that is an Apprentice, he lives in a ſervile fear of his Maſter, and doth a great deal of work, why now when this man comes to have his freedome, doth he do leſs? No, he doth more work, but he doth it with a free ſpirit, he doth it with another ſpirit: ſo it's with the Saints under the Old and New Teſtament, they do more work under the New Teſtament, but with leſs fear than under the Old Teſtament, being delivered out of the hands of their enemies, they ſerve him without fear in holineſs and righteouſneſs all their days.

Fourthly, Another Ground and Reaſon of it may be this, *God hath greater diſcoveries of truth for the New*

Teſtament times, and his people under the New Teſtament Adminiſtration, than was for the times of the Old Teſtament under that Adminiſtration; and therefore the Lord holds forth the promiſe of the Spirit as the great promiſe. Under the Old Teſtament the Lord brought forth truth by little and little, precept upon precept, and line upon line, and here a little and there a little; God broughr forth truth after divers and ſundry manners, ſometimes by way of viſion and Dreams, and voyce, and the like, many ways of Revelation: But now under the New Teſtament, God ſpeaks out all his Word, he hath ſpoken in theſe laſt times by his *Son*, he ſpeaks forth all his mind to us at once; now the more truth is ſpoken out, the more need we have of the *Spirit* to enable us to underſtand this Truth, for it's by the *Spirit* we are given to underſtand the Truths of God, as they are held forth in their beauty, glory and fulneſs: and therefore becauſe Chriſt under the New Teſtament Adminiſtration was to ſpeak out all of truth, the whole of truth; that the Saints and people of God might be able to apprehend the bleſſed truths of the New Covenant, as they are held forth to them; therefore it is neceſſary that they ſhould have more of the holy *Spirit* given forth to them under the New Teſtament Adminiſtration.

Fifthly, *Becauſe the Saints under the New Teſtament are to conflict with greater Tryals, and more ſore Temptations than Saints of the Old, and therefore the Lord gives forth more of the Spirit:* Though the people of God under the Old Teſtament met with ſore Tryals, yet they were not comparable to the ſufferings of the Saints under the New Teſtament; the rage of the Heathen and Antichriſtian powers was greater then ever the world knew before; now to bear up the people of God under this ſad-black-long day that they were to go through in ſuffe-

ſuffering, they had need of the Spirit; therefore God gives forth the Spirit, he doth promiſe that, as the great New Teſtament promiſe.

Uſe 1. If it be ſo, That the promiſe of the Spirit is the great New Teſtament promiſe, *Then hence we ſee what that thing is that all of us ſhould have our eyes and our hearts, our thoughts fixed upon, and taken up with:* O that every ſoul would be looking for it, crying for it, Lord give me thy Spirit; what ever the ſoul wants, it may go to God, and ſay, Lord, give me thy Spirit: This is the great promiſe, in which all other promiſes are lockt up, the promiſe of conviction, the promiſe of ſtrength and life, all are rapt up in this; why, now we ſhould go to God in a more ſpecial manner for the performance of this promiſe.

Uſe 2. *O then what ſpiritualneſs is there required of the Saints of the New Teſtament?* If in the Old Teſtament time, when the promiſe of the Spirit was not given forth as the great promiſe, if then ſpiritualneſs was required, O how much more is it required of the Saints and people of God under the New Teſtament? if under the Adminiſtration of the Letter there was required ſpiritualneſs, then how much more is it required under that Adminiſtration, which is the Adminiſtration of the Spirit? If the Adminiſtration of the Letter be ſpiritual, and ſo with to all the children of God, Live ſpiritually under me,

Firſt: Saints, now you are under the Adminiſtration of the Spirit, *It doth beſpeak us to be ſpiritual, to have ſpiritual hearts, to be ſpiritual in all our duties, in all our addreſſes to God.* Truly, it's not ſo much the length of our duties, the multitude of our duties that God looks at; but that that God looks at, is the ſpiritualneſs of the duty; what ſhall I finde of my Spirit in that duty? what ſhall I find of my Spirit in that pray-

er? what ſhall I finde of my ſpirit in that word ſpoken? vvhat ſhall I finde of my ſpirit in that ſoul? God looks at the ſpiritualneſs of the duty and performance: men may pray hours together, and twenty times a day, and yet not all this ſo acceptable to God as a poor broken expreſſion and groan of another poor ſoul may be: and truly, you ſhall finde God vvill not judge as they do; if there be much of the Spirit, if it be in poor broken expreſſions, it's more acceptable unto God than a multitude of vvords, and there be not much of the Spirit: Conſcience vvill not let men alone, but they muſt pray; but do you look if you have the Spirit in a duty? for this GOD looks at.

There are many, that like to the rich men that caſt into the treaſury, they are able to offer up abundance, as to the bulk, the outward part, the outſide of a duty, and the abundance of their parts and gifts; O but many a poor gracious ſoul, that hath not thoſe parts, and gifts, and abilities, and cannot ſpeak twenty vvords together ſo handſomely as ſome (it may be) can ſpeak hours together, yet this mans prayer may be more precious in the account of God than all that the other doth; many a ſoul can caſt in much, yet it's little with God, and many a ſoul caſts in little as to the outward appearance, yet it's much with God; as all the gifts of the rich men were little with Chriſt, yet the two mites of the widdow it was much vvith him: O that vve might not look ſo much unto the outward building, as to vvhat there is of the Spirit of God!

How ſpiritual was that holy man *Paul* in prayer? vvhat ſpiritual petitions? vvhat ſpiritual groans did he offer up? he could never know vvhen he had enough; he muſt have all, he muſt be filled vvith all the fulneſs of God, he muſt comprehend vvith all Saints, vvhat is

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the height, and depth, and length, and bredth, and muſt know the love of God vvhich paſſeth knowledge; and all his prayers run in ſuch a high vvay, as one that never could know vvhen he had enough: then vve are acceptable, vvhen all that vve do is filled vvith the Spirit.

Secondly, As it's good to have our prayers ſo filled vvith the breath of the Spirit, ſo in our diſcourſes vve ſhould be more ſpiritual: the diſcourſes of good people they are too empty, there's too little of the Spirit in them; there are young Chriſtians (many men and vvomen) can tell, vvhen the Lord firſt vvrought upon their hearts, they could not endure to come into that company that vvould not diſcourſe of that vvhich vvas good, and they cared not to hear of any thing but God and Chriſt, and heavenly things; but now they have been a great vvhile in the School of Chriſt, they can go a great vvhile together, and have no conference of ſpiritual and heavenly things; *I remember thy kindneſs* (ſaith God) *in the days of thy youth:* youthful times were loving times, then their hearts were warmed, and then they were full of good ſpeeches and diſcourſes; but now Saints can go up and down, and meet one another, and ſpeak of nothing but about their trade, *&c.* VVe are leſs ſpiritual in our diſcourſes, whereas we ſhould be more.

The two Diſciples were in good diſcourſe, and as they were ſo employed, Chriſt came to them by the way, and made their hearts to burn within them; ſo it is with Saints now, when Chriſt comes and meets his children in ſpiritual diſcourſes, he warms their hearts in a ſpiritual vvay: yea, Chriſt himſelf left us a pattern of this; for it is ſaid of him, that after his reſurruction he continued forty days ſpeaking to them of the things pertaining to the Kingdom of God, the Verſe before the Text: This vvas the diſcourſe of Chriſt

Chriſt about the things of the Kingdom, about things appertaining to the Kingdom of God, and if we were riſen with Chriſt, we ſhould delight to ſpeak of the things of the Kingdom of God, but it's too little in our hearts.

Thirdly, *We ſhould be more ſpiritual in all our Meditations.* It is reported of that holy Martyr of Chriſt, Mr. *John Bradford*, that he was ſo ſpiritual and heavenly in his Meditations, that ordinarily as he was at meat, the Tears would trickle off his cheeks upon the Table; ſo, if we would be ſpiritual in our thoughts and duties, we muſt be ſpiritual in our Meditations; a man that hath not ſpiritual Meditations, will not be ſpiritual in any thing elſe, for Meditation it feeds the ſoul with ſtrength and life; and the more ſpiritual a ſoul is in Meditation, the more ſpiritual will it be in other things.

Fourthly, *We ſhould be more ſpiritual in all our Converſation.* How ſpiritual was *Pauls* Converſation? *Our converſation is in Heaven*; how few are there of us whoſe Converſations are like his? Take moſt men in the World, and their Converſation is in hell, or the World, one of the two; either they are profane, and ſo their Converſation is in hell; or they are onely civil, or if more, yet they are covetous, worldly, carnal, *&c.* and ſo their Converſation is in the World: few there are that have Heaven written upon their Converſation, Heaven written upon their thoughts, words and actions, *&c.*

Uſe 4. If the promiſe of the *Spirit* be the great promiſe of the New Teſtament, *Let every ſoul take heed of undervaluing the bleſſed Spirit of God.* If it be the great promiſe of the Goſpel, it's a great ſin to undervalue him; as in the Old Teſtament, thoſe that would not believe the great promiſe of the Meſſiah, were to be accurſed as Pagans and Heathens; ſo in the New Teſta-

Teſtament, he that ſhall ſpeak ſlightly of this great and glorious promiſe of the *Spirit*, is not a Chriſtian, but a Pagan, a Heathen; if he can ſpeak ſlightly of the great promiſe of the New Teſtament, he doth undervalue it: take heed of undervaluing this great promiſe of the Spirit; men do undervalue the Spirit divers ways.

Firſt, *When indeed they have but a low eſteem of the Spirit of God.* VVhen a man hath a low eſteem of a thing that is of great worth, then he undervalues that thing: ſo when a man hath a low eſteem of the *Spirit* of God, he undervalues the *Spirit* of God.

Secondly, *Men undervalue the Spirit of God, when they do not cry unto God for his Spirit:* When a thing of wonderful worth and excellency may be had for asking for, & men will not ask for it, it's an undervaluing of it: ſaith Chriſt, *My Father will give the holy Spirit to them that ask him*, Luke 11. 13. *If your earthly fathers know how to give good things to their children that ask them, how much more ſhall your heavenly father give his Spirit to them that ask him?*

Thirdly, *Men undervalue the Spirit, when they would ſet up any thing equal with or above the Spirit.* When men cry up learning, parts, gifts, or any other thing more then the *Spirit*, this is an undervaluing of the *Spirit*; though theſe things be good in their place, and the beſt parts of pure nature, yet they are not the *Spirit*; and if we go to ſet up any of theſe things with the *Spirit*, we do exceedingly undervalue the *Spirit* of God. The reaſon why the Lord is caſting contempt upon learning and parts in our days, it's becauſe men ſet them up equal with the *Spirit*, looking upon theſe things as fitting them for the work of God, and not looking for the *Spirit*.

Fourthly, *Men undervalue the holy Spirit of God, when they deſpiſe the little ones of Chriſt in whom the Spirit*

Spirit of the Father dwells : When I love one Saint that hath the Spirit, becauſe of his greatneſs, (he goes in ſilk and ſattin, and is honourable, and therefore I love him) and deſpiſe another Saint that hath the Spirit, becauſe of his meanneſs, he goes in his leather-coat, and there's little love to ſuch a one; now when Saints deſpiſe mean ones in whom the Spirit of the Father dwells, there's an undervaluing of the Spirit: *If any deſpiſe one of theſe little ones, it were better for a milſtone to be hanged about his neck, and that he were caſt into the midſt of the Sea:* VVhy? becauſe there's a deſpiſing of the Spirit of the Father that dwells in them: every poor little and contemptible one of Chriſt's, though never ſo poor in the world, we muſt love them; for if I deſire to prize a Saint becauſe of the Spirit in him, then I ſhall prize the meaneſt Saint as well as the greateſt.

Fifthly, *Men undervalue the Spirit, when they ſtop their ears againſt the Motions and Inſtructions of it:* If a man inſtruct me, adviſe me, or counſel me for my good, I will not hearken to him, but ſlight what he ſaith; I undervalue that man, in undervaluing his counſel: ſo, we undervalue the Spirit, when we ſlight and will not hearken to the motions and dictates of the Spirit.

Sixthly, *Men undervalue the Spirit, when they ſpeak ſlightly and contemptuouſly of it:* VVhen they jear at the people of God, ſaying, You have the Spirit forſooth, aye, ſuch a one prays, ſpeaks by the Spirit, *&c.* Men know not what they ſay when they ſpeak thus; ſuch ſlight words of the Spirit, argues an undervaluing thereof: If you did know the worth of the Spirit, you would not ſpeak thus.

Laſtly, *Men undervalue the Spirit, when in a downright way they perſecute the Spirit:* When they hate

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a Saint, and perſecute a Saint, for no other reaſon in the world that they can give, but becauſe he is a Saint, and hath the Spirit in him: O take heed of undervaluing the Spirit.

Laſt Uſe. Is the Promiſe of the Spirit the great Goſpel-Promiſe? then hence let us learn the duty in the Text, *To wait upon God for the Spirit*: Promiſes are to be waited for; this is the great Goſpel-Promiſe: this Promiſe of the Spirit here, is not ſo much the Promiſe of the having of the Spirit, (for that many Old Teſtament Saints had, and the Diſciples had before this time that Chriſt bids them wait for the Promiſe) as the having more of it. When ever you come to an Ordinance, when you come to the Aſſemblies of the Saints, ſay, O Lord, now give down thy Spirit; why may not thy Spirit be given down to me now? Thou didſt give down thy Spirit formerly when the Saints were met together. So, wait in every duty for the Spirit to come down, be always waiting for this Promiſe of the Spirit, it's an every-day Promiſe; for though it be fulfilled in part, yet there is more and more of it ſtill to be given forth, and will be every day till we come to Heaven; ſo as that there is no time in which we can ſay, This Promiſe is ſo fulfilled to us, as that we need no more to wait for the fulfilling of it.

There are ſome Promiſes have the time of their fulfilling, and then the duty of waiting ceaſeth; but this Promiſe is every day fulfilling, and this Promiſe will never be ſo fulfilled, while we abide in this houſe of clay, till we come to Heaven, but there will be room left for waiting. Which conſidered, will anſwer that Objection which kills our hearts in waiting: O, I have waited ſo long, and yet have not the Spirit. Poor Soul! it may be thou haſt not that meaſure of the Spirit thou lookeſt at; thou wouldſt have ſo much of the Spirit as

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to have no room left for waiting for any more; but this promiſe of the *Spirit* is not ſuch a promiſe, it is a promiſe that is fulfilled by degrees, and will not be compleatly fulfilled till thou comeſt to Heaven. Thou mayſt therefore have more of the *Spirit* than thou hadſt before; and thy deſires after it, and complaints more than formerly for the vvant of it, argue thou haſt it; but thou haſt not ſo much of it as thou vvouldſt have, and therefore thou complaineſt: O ſoul, bleſs God for vvhat thou haſt, and vvait for more, and in Gods time the promiſe of the Father ſhall be fulfilled to thee according to thy deſire. VVe ſhould be every day begging for the *Spirit*, Lord, give me more of thy *Spirit*: Wait upon God for the *Spirit*, that we may have more of the *Spirit* of God, that vve may be taught more by the *Spirit*, inſtructed more by the *Spirit*, aſſured more by the *Spirit*, led more by the *Spirit*, and ſealed more by the *Spirit*; and the Lord grant our ſouls may be filled with this *Spirit*, and that Jeſus Chriſt by his *Spirit* may dwell in us, and take poſſeſſion of us from henceforth even for ever.

FINIS.

The Evil of the Times.

MALACHI 3. 16, 17.

Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels: and I will spare them as a man spareth his own son that serveth him.

THis Prophet, as he was the last Prophet of the Old Testament, so he lived in a time of great Apostacy, after their return from *Babylon*, after the second Temple was built, wherein men were grown cunning in Apostacy: the Lord by his Prophet no sooner charges them with any thing, but they justifie themselves, saying, VVherein have we done thus? and wherein have we done thus? as you may see in the 7, 8, and 13 Verses: They were so cunning in their Apostacy, that the Prophet could not charge them with any thing, but they would shift it off, and put him upon the proof: *Then they that fear-*

feared the Lord ſpake often one to another, even in this time, vvhen others had Apoſtatized and backſliden from God; yea, vvhen the Apoſtacy vvas ſo high, and ſo great, that they juſtified themſelves in it, they called the proud happy, they counted none, nor lookt upon any as the happy men, but the proud men, the great men, and the lofty men of the World, there vvas none to them: and they that vvere vvicked vvere ſet up, vvhereas they ſhould have been thrown down, and thoſe that vvrought righteouſneſs ſhould have been exalted and ſet up; and they that tempted God were delivered: I wiſh I might not ſay from experience, that as it was then after their coming out of *Babylon*, that it is ſo in our days.

From hence we may obſerve,

That it's the ſpecial work and duty of Gods People, when others, and the generality of people, caſt off, and Apoſtatize from the work of God, to ſpeak often one to another.

They ſhould be more lively, and more zealous, and more active for God. But it may be queſtioned,

What are thoſe things that the Saints ſhould be often ſpeaking one to another of, in a day of Apoſtacy?

I anſwer, they are theſe three things:

1. Of the ſin of the times.
2. Of the work of God in that time and age.
3. Of the precious and glorious Promiſes which God hath made of better times, of times to come, to keep up and bear up our hearts.

1. They ſhould be often ſpeaking one to another, of the ſpecial evil and ſin of ſuch a time; VVhen the Church of God is in a growing thriving ſtate, there is the abounding of ſome ſpecial grace; and ſo on the contrary,

contrary, when it's in a declining condition, in times of Apoſtacy, there is the breaking forth of ſome ſpecial ſin and evil. Now it's our duty in that time and age in which we live, as in the one, to look after the grace, that we may flouriſh in that; ſo in the other, to pry into the evil, that we may avoid that.

And we ſhould do this the rather, *Becauſe as ſuch times have their ſpecial evils, ſo there's no evil that doth ſo ſuddenly ſurprize, and carry away the ſoul, as the ſin of the Times, and of the Age.* And that, becauſe it's a general ſin, there's a croud goes along with that iniquity, and men do uſually in the ſin and evil of times, goe from God. When an Evil is general, men ſwallow it the more eaſily, and it's a hard thing, even for a good man, to eſcape that; therefore we ought the more eſpecially to be looking to that, and ſpeaking of that often one to another.

When the Children of *Iſrael* came out of *Egypt*, their great ſin was, miſtruſting God; their great Duty was, to truſt in God, to believe in him, to reſt upon him. In all his Diſpenſations he did call upon them to perform this Duty, but they murmured againſt God, and were full of unbelief; and this ſin was ſo general, and became ſuch a ſin of the Time, that of ſix hundred thouſand men that came out of *Egypt*, there were but two, *Caleb* and *Joſhua*, that eſcap't this Rock, and went into the Land of *Canaan*; yet undoubtedly there were many more good men among them, but they fell upon the common ſin of the Time.

And when the people of God came out of *Babylon*, the great work of God then was, the building of the Temple; yet they cry out, *The time is not come, the time is not come*, and ſo there's a general neglect of it, by the whole Congregation.

This was the evil of that time, and ſpread it ſelf over good and bad; and indeed good men, that have eſcaped many other ſore and great evills, yet when it came to this, the ſin of the Times, they have not been able to eſcape, but have fallen into it, not *Zerubbabel* nor *Joſhua* but are guilty.

When the Children of *Iſrael* were in *Ægypt*, they could very well ſee and look upon the Idolatry that was there committed, and yet keep themſelves very well from it; but when it came to be a ſin of the Times in the Land of *Canaan*, then they were catcht with it, and were ſplit upon that Rock; and if the Lord by ſpecial grace and mercy do not withhold us, we ſhall fall into this ſin; and it's wonderful mercy and loving kindneſſe, that any ſoul doth eſcape the evil and ſin of the Times.

But it may be asked,

How ſhall we come to know the Evil of the Times, that ſo we may eſcape, and be kept from it?

For Anſwer to this,

1. *Let us take notice and obſerve that ſin which lies diametrically oppoſite to the work of God in the time.* As in the Children of *Iſrael*, their work and duty was to believe and truſt in God, in an extraordinary way; now in direct oppoſition to this, they miſtruſt God, and that was then the ſin of the Time. And ſo, in their coming out of *Babylon*, their work was to build the Temple, Gods Houſe; but in oppoſition to that, they build their own Houſes, and neglect the work of building the Temple, and the Houſe of God lies waſte. *Hag.*1.3,4. *Then came the word of the Lord by Heggai the Prophet, ſaying, Is it time for you, O ye, to dwell in your ſeiled houſes, and this Houſe lie waſte?* Why now, ſuppoſe it were evident, that God hath written

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ten it in large and Plain Characters, that he that runs may read it if he will, That

THE PRESENT WORK OF GOD IS, TO BRING DOWN LOFTY MEN, TO LAY MEN LOW, AND TO THROW DOWN ANTICHRIST.

Now if there be in opposition to this, *An exalting of man, and setting up of Antichrist*; is God destroying Idols, and are men making of them? This is a neglecting the work of God, and going contrary to it, this is the sin of the time. If there be a setting up of any such thing, that God hath lift up his hand against, (it's not rashness nor passion to speak the truth of God, before God and the world, that) this is in opposition to the work of God. If God hath been throwing down *high things, the great ones of the world*, and there is a setting up of those things again, things that have the same stamp, and the same nature upon them, that those things had that were thrown down before them, this is the sin and the evil of the times.

And again, Suppose it's clear that it hath been the *work of God to appear against, and destroy whatsoever may be said to have the mark of the Beast upon it.* Now if so be, there be any thing in this time and age, set up again, that indeed hath no other ground nor bottome for it to stand upon, but the wisdome of man, and the invention of man, and so should intermeddle so far, as that the power of it should be felt in

the Churches of Christ, it's evident and plain enough (and it's the speaking of the truth of God, before God and the world to speak it) that this is the sin and evil of the Times.

2. *Take speciall notice, and observe, that sin with which the most precious Saints and People of God are most taken and drawn away from God by, that is the evil and sin of the Times.*

For that is usually the sin and Evil of the Times, which the Saints of God are most taken with, and embrace; for the sin of the Times doth not onely run through, and run along with the Wicked and Profane of the World, but also the most precious Servants of God. *Moses* that meek Servant of God, and *Aaron* that Saint of the Lord, were catched with it, in mistrusting God; for the Sin of their Time did not fasten upon the rude Multitude onely, but upon those two, and many other precious Servants of the Lord.

So, in the building of the Temple, the sin of neglecting that work, did not onely seize upon the Congregation, but also it seized upon those two brave spirited men, *Zerubbabel* and *Joshua*; they were asleep, and neglected this work, as you may see by the words of *Haggai*, it had seized upon, and catched many of the precious Saints of God; and doubtless, if the Lord did not keep us, there is none of us now here, that are speaking of and against the Evil of the times, but we should, without Gods great Mercy and Love to us, be catched and carried away with it, as well as any other.

3. *Observe what that Evil is, that though it runs up and down, without the least controul or contradiction from the generality of Men; yet notwithstanding God hath a little Remnant that will oppose, and stand up against that sin, and that evil, that is the sin of the Times.*

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For obſerve it, to bear witneſs to his Cauſe in every age, God will have a *handful* that will oppoſe themſelves to the Evil of the Times, and ordinarily but a *handful.*

When the whole Congregation of *Iſrael* rebell'd and Apoſtatiz'd from God, and would have return'd again into *Ægypt*, and made them a Captain, and miſtruſted God, then there was a little Remnant that ſtood up for God, and ſpike againſt that ſin: *Caleb* and *Joſhua*, they ſtand up and plead for God againſt the whole Congregation. Let us (ſay they) not rebel againſt the Lord, let us not make us a Captain to go back again into *Ægypt*, for they ſhall be bread for us, the Lord will deliver them into our hand, we ſhall goe in and poſſeſs the Land which the Lord our God hath promiſed. Thus they ſtand up and plead for God againſt the whole Congregation.

And ſo in their return out of *Babylon*, the Lord ſtir'd up a little Remnant to bear Teſtimony againſt the ſin of that time; the Lord ſtirr'd up the ſpirit of *Haggai* and *Zechary*, againſt their ſin of neglecting the building of the Temple, and returning out of *Babylon*; and where God ſtirs up a ſpirit in a little Remnant to oppoſe the Evil of the Times, God is there, that is, I ſay, a clear evidence that God is with them, and that God ſtands for them, and will own them, when he ſtirs up a ſpirit in them to tell men their own, for ſo did *Haggai* and *Zechary*, *Is it time for you, O yee, to dwell in your ſeiled houſes, and this houſe lye waſte?* (I inſtance in thoſe two Times, becauſe coming out of *Ægypt* and *Babylon*, being both Types of our deliverance from ſpiritual *Ægypt* and *Babylon*, nothing in the word is ſo pat to us, as the Example of thoſe Ages.)

I remember the Speech of a Holy Man, yet living, That if he were to ſtand with any Party, he would ſtand

with that party that was the leaſt, and that bore teſtimony againſt the ſin and evil of the times; looking upon this, that God was there, and with thoſe that ſtood up againſt and bore teſtimony againſt the ſin and evil of the times: When there's a controverſie whether there is an Apoſtacy or no: now the generality of men, of the proud men, they will ſay, No, there's no Apoſtacy at all, and ſo juſtifie their Apoſtacy: I, but what ſaith the little Remnant? what ſaith the few? they ſay, Yes, there is an Apoſtacy, they ſay it's clear, and plain, and evident enough to them, that there is an Apoſtacy: though the generality ſee it not, will not know it, nor own it, yet a little Remnant ſee it, and will declare and bear their teſtimony againſt it.

But the ſecond thing we ſhould ſpeak often one to another of, is, *The ſpecial work of God at that time; what the work of God is, and what the ſpecial duty of a Chriſtian is, in ſuch an evil and apoſtatizing time.*

Now there are many duties, that in ſuch a day and age, lye upon the Saints; but I ſhall name but one or two, which are duties that eſpecially lye upon the Saints.

2. This is one ſpecial duty, *To be humble before God, and to labour to bring others to be humbled, and lye low before him for that ſin.* In *Ezra*'s time, he makes it his days work to be humbled and lye low before God, for the ſin of the Congregation; he goes and ſpreads their ſin before the Lord, and lyes low to beg mercy and grace of God for the whole Congregation; and he labours alſo to bring the Congregation to this, to be humbled and lye low before the Lord. But,

2. *It's a ſpecial duty of the Saints and people of God, in ſuch a day and time of Apoſtacy, (whatever others ſay, and think it, yet I ſay it's the duty of Saints in ſuch a day) to*

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appear for God, to ſtand up for God, to declare for God againſt thoſe ſins. Though others count it raſhneſs, haſtineſs, and over-forwardneſs, yet certainly it's the duty of the Saints, and is a good principle to practiſe, in which we ſhould be found, if we will ſhew our love to the Lord Jeſus, and his Name, and his Cauſe and Intereſt, though all run from it.

Thus in all ages, thoſe whom the Lord hath kept faithful to himſelf, have not onely kept themſelves pure from the evil of the times, but declared againſt it in others.

So it was with *Caleb* and *Joſhua*, they ſtood up for *God*, and proteſted for him, and declared for him againſt the ſin of the whole Congregation, though they were but two, they will hazard their lives for *God*. O, ſay they, do not rebel againſt the Lord, do not return again into *Egypt*. And ſo *Haggai* and *Zechary*, they would ſtand up for *God*, and declare for him againſt the Congregation, and tell them to their very faces, *That they builded their own houſes, but let the Houſe of God lye waſte, whereas it was their work and duty to build the Houſe of God.* They told the greateſt of them, the chiefeſt of them their ſin, and that to their faces; they preached openly againſt the negligence and ſluggiſhneſs of that age to *Gods* work. And have not good men of latter times looked upon themſelves called to do ſo againſt the ſuperſtitions of the Age before us? Saints in all Ages have looked upon it as their duty to bear witneſs againſt the ſin and evil of the Age. Hence Chriſtians are called *Witneſſes:* a man that keeps all in his breaſt is no witneſs, but he is a witneſs that gives forth a Teſtimony to others.

And truly I ſpeak this, becauſe we may be holy, and humble, and wiſe in doing this our duty, in bearing witneſs and Teſtimony againſt the ſins of the times. O

me thinks, when a Saint in cold blood ſhall ſit down and conſider, that he ſees God, and his Name, and his Cauſe and Intereſt blaſphemed, and trod under Foot, and abuſed and diſhonoured, and ſhall not ſtand up for God, nor appear for God, nor have a word to ſpeak for God, how will this grieve him and trouble him? And may ſuch a one not queſtion his love to Chriſt? It's to be feared, we have but little love to Chriſt and his Cauſe, his Name and Intereſt, when we cannot ſpeak and appear for him: For Men to have ſuch a Principle as this, I may ſtand by, and look on, and ſee God and his Name, Cauſe and Intereſt troden under foot, and yet not ſpeak a word, but hold my peace, and ſay nothing; and another may ſtand and look on, but ſay nothing, no man muſt ſpeak a word: Truly, this is ſuch a piece of Doctrine that I never heard of, and that hath read ſuch Lectures already, as I think were never yet read: When they themſelves that doe ſuch things, cannot but know and ſee (and they that look on (it's ſo plain, that they that run may read) that there is an Apoſtacy, and yet notwithſtanding none muſt ſpeak of theſe things, and bear Teſtimony againſt it; truly, it's ſuch a Principle, and ſuch a piece of Doctrine as never was practiced by the Saints in former times. And if the Saints and People of God in former and latter times, had practiced ſuch a Doctrine and Principle as this is, they would never have loſt their Lives as they did, there would not have dyed ſo many Saints as there did, there would never have been ſuch a large *Book of Martyrs* as there is; we ſhould never have had ſo many living Teſtimonies of dying Saints as we have, if ſuch a Doctrine and Principle as this had been practiced.

If any ſay, Theſe men are good men, though they have many and great failings. Why if it be ſo, this cannot excuſe

excuſe the matter. Is a ſin the leſs evil, becauſe a good man commits it? And you cannot but acknowledge, that if King *Charls*, or the former Powers had done ſome things theſe men have done, you would not have put ſuch favourable conſtructions upon them; and why ſhould you think any thing the better of an evil, becauſe you think good Men commit it? It's not the badneſs of any Perſon that can make a good Cauſe bad, nor the goodneſs of the Perſon that can make a bad Cauſe good; for though we and all the People of God have many weakneſſes and infirmities, yet that cannot make his good Cauſe bad. The poor People of God (it hath been often upon my ſpirit, that they) ſhould be allowed their infirmities; in all times and ages they have been allowed their infirmities, and truly the allowance now, ſhould be larger and greater then ever it was in former times; and that upon the account of Reaſon, becauſe they and their Enemies have been Brethren and Friends together: And I ſpeak this to this end, that we may not goe and condemne all, (as I know this is the noyſe abroad) I am perſwaded when we come to ſtand before the Lord Jeſus our Judge, Chriſt will make another manner of Judgement then now is made, and paſs another manner of Sentence then now is paſt upon the Saints by men. And I am perſwaded, if ſo be that good men would but ſtudy things, they would ſee more into them then they do, I mean things by which God is diſhonoured, and his Name blaſphemed, and they ſee it not, and know it not, and they could not in ſuch a day as this but venture hard for God. This I am perſwaded is the Truth of God, and many ſouls that do not ſee it, God will make them one day aſhamed of it, that they have not had hearts for God, and tongues for God, and mouths for God, in ſuch a day as this is, wherein his Cauſe hath called for it.

Thirdly

Thirdly, Another duty that lyes upon the Saints in such a day as this is, is, *That they endeavour their utmost the Reformation of such a thing.* *Ezra* did so, he endeavoured to bring the Congregation upon their knees, and to a Reformation of the sin of that Age, of taking strange wives, he caused the Congregation to enter into a Covenant to put them away, *Ezra* 10.

But the third general Head is this, *That the Saints should be often speaking one to another, of the precious great and glorious Promises that God hath made of better times to come.* And we find that the Prophets are full of these speakings, telling us of glorious times wherein we shall come to enjoy that which will make up all our sufferings, afflictions and persecutions. God bears up the hearts of his people this way, by promising and discovering of better times to come.

When the Children of *Israel* were in *Egypt*, God told them of a better time, promises them the Land of *Canaan*; so, when his people were in *Babylon*, he made them a promise of a better time to come, he told them then in the time of their Captivity, to comfort and chear their hearts, that the time was coming wherein all the kingdoms of the earth, and the power and greatness of the kingdom shall be given to the Saints of the most High; and with this Christ bears up the hearts of his Disciples, *I appoint unto you a kingdome*, saith he; and truly this will sweeten the bitterness of an evil time, this will make up suffering times, this will make amends for all, the kingdom that Jesus Christ will give unto those that abide with him in an evil time. As the Saints have had a day of patience, so they shall have a day of power; as they have had a day of sorrow, so they shall have a day of joy; they shall have a day of peace and comfort, they shall have full peace, and full joy, yea, they shall have joy and

peace

peace running over, an overflowing of joy and peace, they ſhall have a day of power and rejoycing; and therefore ſaith the Apoſtle *Paul*, ſpeaking about ſuffering, *Rom.*8.18. *I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* O the thoughts of that time of glory and power, ſwallows up all the thoughts of this time of ſuffering and of evil. I reckon and account that the ſufferings of this preſent world, are not worthy to be compared unto the glory which ſhall be revealed, which we ſhall enjoy, and be made partakers of; with this *Paul* comforts *Timothy*, *If we ſuffer with him, we ſhall alſo reign with him:* And whatever the poor blind world thinks, ſuffering Saints ſhall be glorified Saints; they that ſuffer with Chriſt, ſhall be glorified with Chriſt. The great thing that *Paul* preſents to the thoughts of the Saints in ſuffering times, to comfort them, and refreſh and bear up their hearts, is, that they ſhall have a kingdom, they ſhall come into the Kingdom of God, and reign with him there. There's a moſt excellent place for this purpoſe, *Revel.* 5. 9, 10, 13. *And they ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and haſt made us unto our God Kings and Prieſts, and we ſhall reign on earth. And every Creature which is in Heaven, and on the earth, and under the earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.* Now look into the next Chapter, *verſ.* 9. 10, 11. *And when he had opened the fifth Seal, I ſaw under the Altar the ſouls of them that were ſlain for the word of God, and*

for

for the Testimony which they held, and they cryed with a loud voyce, saying, How long, O Lord, Holy and true, doest thou not judge and avenge our blood, on them that dwell on the Earth? And white Robes were given unto every one of them. We see white Robes in one place under the Altar, crying, *How long, how long, O Lord, wilt thou not avenge our blood on them that dwell upon the earth?* And in another place we see them in their Kingdom, sing praises and Hallelujah's to God, and the Lamb, there they are in their glory, and in their Triumph. O let us look to our white Robes, to keep our white Robes about us, for white Robes shall not alwayes lye under the Altar: O this we should be often arguing of, and speaking one to another of; O the sweet, and the great, and the glorious, precious promises that God hath made of *better times to come.* Let us make it our care (I say) to keep our white Robes about us, that in all our bearing Testimony, and appearing for God against the sins of the times, we may keep our white Robes, and then we shall conquer and overcome all our Enemies; for that noble Spirit hath overcome and conquered all along; though it hath been in the fewest, and never so weak and despised a Company, yet that noble Spirit hath conquered all along; though it hath been never so low, and never so contemptible, yet it hath carried it from the great and mighty, and high ones of the world. O let us speak often one to another of these things, and this will quicken us, and keep a lively and active spirit in us, and among us, and therefore see what notice the Lord takes of it.

The Lord hearkened and heard. O, God did hearken and listen to hear what his Children did say for him, and to him, at such a time as this was, wherein there was such great and high Apostacies and Backslidings. It is, as when a man hears many speaking against him,

and

and his Child ſtands and looks on, and hears them; the Father will liſten and hearken to hear what his Child ſaith, and vvhat his Child will ſpeak for him, he vvill take ſpecial notice vvhat his Child ſaith, and how he appears and ſtands up for him: Why ſo doth the Lord, vvhen he ſees a Company fall from him, and tread his Name under foot, then he vvill take ſpecial notice of them that ſpeak and appear for him; and not onely ſo, but

A Book of Remembrance is written before him. Like unto a man that keeps a Note-Book about him, to vvrite down things, that ſo he may not forget them; ſo doth the Lord, (to ſpeak after the manner of men) the Lord hath a Note-Book, and he vvrites dovvn vvhat they do that fear him, that fear his Name, and ſpeak and plead for him, he vvrites it dovvn. O, ſaith he, there's ſuch a one, he ſpeaks for me, and he appears and pleads for me, againſt the ſins of the times, O vvrite it dovvn preſently (ſaith God) I vvill not have that forgot, I vvill not loſe that Note; vvhen others revolt and turn their backs upon me, and vvhen others look upon my Name, and ſee it troden under Foot, and blaſphemed; they will not ſpeak for me, nor appear for me, but theſe doe; O! vvrite it down, I will not forget that.

For them that feared the Lord, and that thought upon his Name. O it's good to fear the Lord, to be of a fearful Spirit, leſt we ſhould fall, and leſt vve ſhould turn aſide vvith the Croud, and vvith the Workers of Iniquity, to fear leſt vve ſhould backſlide and Apoſtatize, and ſee Gods name diſhonoured, and not appear for him, to ſpeak a vvord for him; it's good to be fearful, leſt we ſhould be drawn and carried away vvith the ſtream; let us pray often for one another, leſt vve ſhould be led and drawn away.

But

But these *fear the Lord, and thought upon his Name*, though they could not speak for God, nor, it may be, declare for God, as others did, yet they thought upon his Name; they thought, how is the Name of God dishonoured? How is it spoken against, and blasphemed by this Apostacy? How doth the Name of God suffer? and thus they thought upon his Name.

But now these men to whom the Prophet spake, they forget God, and yet they say, *Wherein have we forgotten God? and wherein have we done thus and thus?* Well, saith God, there's a company of poor souls that fear me, and think upon my Name, write it down, write down every thought that they have of me, and of my Name, how that suffers, and how that is dishonoured: truly, if we can do nothing else, let us think of the Name of God at this day, how that suffers, and how that is trodden under foot; God took this exceeding well from them, and certainly God will take it well at our hands too.

And, saith God,

They shall be mine in that day when I make up my Jewels. Thou shalt be mine, saith God; and what wouldst thou have God say to thee more then this, *Thou shalt be mine in that day when I make up my Jewels?* Thou art mine now, but then at that day it shall appear that thou art mine. *It doth not yet appear* (as *John* saith) *what we shall be; but when he shall appear, we shall be like him.*

Poor Soul! what wouldst thou have God say to thee more then this, *Thou shalt be mine?* Gods *Thou shalt be mine*, is more worth then all the world. If we could be but faithful to God, he would gather us up to himself, in that day when he makes up his Jewels. O, saith God to his Angels, Go and gather up that Soul, for that Soul is mine, he is one of my Jewels. O, God will then shew what

what it is to own him, God will make it appear plainly then, what we are, and who we are.

And I will, ſaith God, *ſpare him as a man ſpareth his own ſon that ſerveth him.* I will ſpare them and pity them: O, they have many weakneſſes and infirmities, what though? yet, ſaith God, I will ſpare them; 'tis true, ſaith God, they have many weakneſſes, and have much frowardneſs, O, but yet I will pardon all, and over-look all, *I will ſpare them* notwithſtanding all that; I ſee what they drive at, and what they aym at; I ſee what their ends are, they aym at my glory, at my honour, and they aym to be ſerviceable to me, and would very gladly do ſomething for me; well, I will over-look and paſs by all their weakneſſes and infirmities, and *I will ſpare them as a man ſpares his ſon that ſerves him.* Though their brethren and friends will not pardon nor forgive their paſſions and their frowardneſs, their weakneſſes and infirmities, yet, ſaith God, *I will, I will ſpare them.* O Saints, here is our glory and our comfort, that our Father, our God will ſpare us, he will over-look our infirmities: it's true, Saints, we have many weakneſſes, much frowardneſs of ſpirit, much paſſion, many failings, and many out-goings from God, and we cannot manage that bleſſed Cauſe we have in our hands, with that wiſdom, and with that meekneſs, and with that humility of ſpirit, as we ſhould: O, but here's our comfort, we have a ſparing God, an over-looking and forgetting God. O, Saints, our Father will ſpare us, the Father will over-look our infirmities, he ſees we aym at his glory, and would do ſervice for him, and that delights his heart; and certainly this will appear to be the great ſin of the Saints one day, that they cannot forgive and forget, and over-look one anothers weakneſſes, and one anothers infirmities. O but here's the great comfort of the Saints in

ſuch

such a time, that though they have many weaknesses and infirmities, yet they have a God and Father will spare them and pardon them. Saints, there's sparing mercy in God, there's forgiving mercy in God, there's forgetting mercy in God, there's over-looking mercy in God: O the good Lord keep our hearts close to him, and help us to keep our vvhite Robes about us, and to vvalk in his fear alvvayes. O let us cast and venture our selves upon the rich grace of God in the Nevv Covenant, and love in Jesus Christ.

Amen

FINIS.

Look to your AYMES *and* ENDS.

MATHEVV 11. 7.

And as they departed, Jesus began to say unto the Multitude concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?

IN the foregoing verses, we have *John* (who is now in Prison) sending some of his Disciples to Christ, to propound a Question, that he might receive satisfaction therein from the mouth of Christ himself: The Question is, *Art thou hee which should come, or do we look for another?* In effect, Whether art thou the Christ, or not? Or are we to look for some other yet to come that is the Messiah, whom God hath promised by his holy Prophets to send unto his People? It seems *John*, though he had Preache Christ, and was his Harbinger, his Fore-runner, and had all the time of his Liberty spoken gloriously of Christ; yet now, when he is brought into a Prison, into a state of temptation, he is doubting.

As it doth befal the dear Children of God, when they come into that ſtate, when they are under Temptation, they do then queſtion thoſe things which they believed in the day of their proſperity and joy: So *John*, when he was Preaching in his proſperity, and at liberty, he then held forth Chriſt; but when *John* is caſt into Priſon, *John*'s faith is not ſo ſtrong, now (though it was very ſtrong once, yet) it had need of confirmation from Chriſt himſelf, therefore he ſends to Chriſt, *Art thou he which ſhould come, or doe we look for another?* Our Lord anſwers *John*'s Diſciples that came to him, that they ſhould goe and tell *John* what they heard and ſaw: And what things are thoſe? *The blind receive their ſight, and the lame walk, the Leapers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the Goſpel preached unto them.* Go tell *John* of my works, ſaith Chriſt: Chriſt endeavours to convince him by his works: and then he concludes, *And bleſſed is he, whoſoever ſhall not be offended in me:* As if he ſhould have ſaid, It will be a hard thing not to be offended in me: It's a very hard thing for a poor Creature not to be offended in Chriſt: *John* himſelfe that had Preacht Chriſt ſo much, is upon the very brink of an offence, and had much adoe to keep himſelfe from being offended; therefore Chriſt ſaith, *Bleſſed is he that is not offended in me*; I do not wonder at *John*, it's a very bleſſed thing not to be offended in me: my People ſhall meet with ſuch Tryals and Temptations in owning me, that it's a very hard thing not to be offended.

Having this opportunity put into his hands, by *John*'s Diſciples putting this Queſtion unto him, Chriſt turns unto the multitude, *As they departed, Jeſus began to ſay unto the multitude concerning John, What went ye out into the wilderneſs to ſee?* what were yee taken with?

with? *A Reed ſhaken with the winde?* The multitude were much taken with *John*, they cry'd up *John* as a great Prophet; and indeed, Chriſt ſaith, *that among all that were born of Women, there was not a greater than then had riſen, then John the Baptiſt:* yet this great *John*, *John* that had ſo much light, *John* that had ſo much grace; *John*, that had preach'd Chriſt ſo clearly; *John*, that the whole multitude followed; this *John*, when he comes into Temptation, is but a Reed ſhaken with the winde: *What went ye out for to ſee? a Reed ſhaken with the winde?* The ſtrongeſt Chriſtian, that hath the ſtrongeſt grace, and moſt experience, and moſt ſtrength, yet let him but enter into Temptation, and he is but as a Reed ſhaken with the winde: *What went ye out for to ſee? a Reed ſhaken with the winde?* But this is not that I intend to ſtand upon; The vvord that I intend to ſpeak to, is grounded upon Chriſt's Querie, *What went ye out into the wilderneſs to ſee?* The multitude followved after *John*, but alas! they did not know him, nor vvherefore they vvent after him: So it's vvith poor ſinners, they are apt to be taken with any thing a vvhile: but vve doe not knovv our ovvne hearts, our ovvn deſignes: *What went ye out into the Wilderneſs to ſee?* As if he ſhould have ſaid, What vvas your end? He put them to their end, to look unto their aymes in ſpiritual Work, their ends and deſignes in ſpiritual VVork: and ſo indeed, the Truth vvhich lies before us in theſe vvords, is this:

Doctrine,

That it's a very good, and a very profitable thing, for Souls to be very inquiſitive into their own ends, in all Spiritual Actions.

Was not this a good work to men, to run out into a Wilderneſs to hear *John*? Here was a good work, yet there was a bad end, they had not a holy end, a pure end: therefore Chriſt takes this opportunity to ſhew them their ends; *What went ye out into the Wilderneſs to ſee?* We ſhould be much in looking to our ends: men are at this day found much in the wayes of God, I mean in attending upon the outwatd Ordinances, following of the meanes, for this is grown a thing in faſhion: why now in ſuch a day as this is, wherein it's ſo much in faſhion for men to have ſomething of Religion, every man and woman ſhould look into their heart, what our end is; Do I appear holy, becauſe I can have no credit if I do not appear ſo? We ſhould be looking and prying into our ends, that Chriſt puts them upon, *What went ye out into the Wilderneſs to ſee?*

The Grounds and Reaſons why we ſhould be inquiſitive into our ends, they may be ſuch as theſe:

Firſt, becauſe our ends and our aymes they are ſecret things; they are things that do lie deep and unſeen, and therefore we muſt be very inquiſitive as touching our ends and aymes. We may be acted very high in the wayes of God, and of the moſt forward in the things of God, and yet we may miſtake and loſe our ſelves, and run upon a falſe ground, if we miſtake our ends: The more ſecret and hidden any thing is, the more need there is of enquiry into it: A man may come and appear with a great ſhew of Religion, O but there may be ſome end lying at the bottome, which we do not ſee, which makes all filthy and abominable before God, therefore we ſhould look to our end.

Secondly, Becauſe it's a moſt certain Truth, that a mans heart is where his end is. Let his end be where

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it will, there his heart is: if a man have the credit of men, honour, reputation among men, or if he have his own profit or advantage, if any of these be his end, there his heart is; whatever he doth, his heart goes not along with it, but his heart is wrapt up in his end; where ever the end is, a man shall finde his heart there, therefore we had need look to our end in such a day as this is: If we would finde our hearts, if we would know our own hearts, then let us search where our ends are; for where our ends are, there will our hearts be.

Thirdly, Because a mans heart is as his end is. As a mans heart is where his end is, so a mans heart is as his end is: If so be that the end be good, then the heart in the work is good; if the end be bad, then the heart in the work is bad: a mans heart is ever as his end is.

Fourthly, Because God doth look at our ends. The great thing God looks at in all our addresses to him in any Duty, is our end; God doth not look so much at the outside of the Duty (as we are apt to think the Lord looks at that) but God looks at the end, he looks at the heart: as the end is, so the heart is, so God looks at the heart; as when *Samuel* came to the house of *Jesse*, he saith of *Eliab*, *Surely the Lords anointed is before me*; no, saith God, *I judge not as man judges*. God looks not at the outward appearance, but upon the heart: Now the heart is as the end is, for the heart lies in a mans end, therefore God looks at the end, and judges of us and all our actions as he sees our ends are.

Fifthly, Because God will overlook many failings in our obedience, if so be our end be right; and on the other side, God will not accept of whatsoever we doe, though it be never so glorious outwardly, if the

end be false. God will over-look failings, if the end be right: as it is with a Father that hath a child that doth ayme and designe at his Fathers good name, honour, credit and profit; though the child doe miscarry very much, in labouring to honour his Father, yet notwithstanding, because the Father sees the childs end is, that he might honour him, the Father passes by all his failings: VVhy so, I say, the Lord, when he sees that the end of a soule is, to honour God, to serve God, if this be that that lies at the bottome, if this be our great end, though there may be many failings creeping forth, as of pride, of self, of passion, and of many weaknesses of the creature, yet God will accept of the work, though it have so many failings: but on the other side, God will accept of nothing, though it be never so glorious outwardly, if his end be naught. Though we may doe some work wherein God may be honoured and glorified, yet if our end and designe be not that we may honour God and serve him, God will not accept it: That which is done (as I may say) by the bye, it's Gods glorifying himself, the Creature not seeking it nor desiring it; so God glorifies himself by the very sins of men, by the very oppositions of his Enemies; yet he will judge them for it.

Sixthly, *Because there's nothing that our hearts doe so much deceive us in, as in our ends.* A man is more beguiled here, then he is in any one thing; for we are ready to think our ends are very good and holy, and that when indeed, they are very corrupt and wicked: How wonderfully was *Jehu* deceived? and how did he lose himself in this thing? he thought he had had very holy aymes in his zeal against the house of *Ahab*, therefore he cries out, *Come see my zeal for the Lord*; and alas! *Jehu* had no zeal for God, onely his heart deceived and gull'd him, he was deceived about

bout his ends; and ſo we are many times deceived about our ends, we think that which we ayme at is Gods honour, and yet in this doth our hearts very frequently goe beyond us, and this is moſt common at ſuch times when Gods glory and our intereſt meet together; for when his intereſt and Gods glory ran together, he could run along, as moved by his own intereſt, and yet keep his eye upon Gods glory, and make his own heart believe that that was it that moved him, therefore a great deal of deceit is here, and here was the very deceit of *Jehu*; Gods glory, and *Jehu*'s intereſt did run together, and herein he loſt himſelf.

Now the way to diſcover our ends to be falſe at ſuch a time, it is,

1. *To conſider, whether or no doth my heart willingly run with God, in ſuch wayes wherein my intereſt lies with God's glory, and is unwilling to run with God in the way wherein I have no intereſt at all:* I ſay, if we put this to our hearts, we ſhall bring them upon the Tryal; if ſo, then it's a clear diſcovery what ever the heart may pretend, how high ſoever it may ſeem to ſet up Gods glory, yet that is not the end, but it's own intereſt: for if ſo be I can run a long with Gods glory, onely when I can carry my intereſt with me, it's a ſigne I act not for Gods glory, but my own intereſt.

2. *To conſider, whether or no I will goe long with Gods glory ſo far, till I come to the end of my own intereſt, and then go with God no further: if ſo, this is a cleere evidence, how great ſoever the zeal pretended might be for the glory of God, yet Gods glory was not my end:* For if Gods glory had been the end, then the ſoule when it had come at the Butt (as I may ſay,) that it's own intereſt would advance no further, yet it would have gone upon the pure account of Gods glory; but now when I goe no further then the Butt where my own intereſt

is, I go not one part of the way upon the account of Gods glory. It's remarkable that example of *Jehu* as to this, *Jehu* pretended high for the glory of God, but here was the tryal, when he came to that which ran croſs to his own intereſt, there he ſtuck: he runs through the whole Commands of God concerning the houſe of *Ahab*, he deſtroyes that utterly; but when he came to the Calves of *Dan* and *Bethel*, he could not deſtroy them, for that was contrary to his intereſt. And that very Reaſon of State that moved *Jeroboam* to ſet up the Calves, cauſed *Jehu* to keep them up, to keep up his intereſt, to enſure the Kingdom to himſelf: therefore when he had gone juſt ſo far as he could with his own intereſt, deſtroyed the houſe of *Ahab*, and all the friends of *Ahab*, which conduc'd to his ſettlement in the Kingdome, was ſuitable to his intereſt, he could go no farther; but when he ſaw he was to make an advance, and go forth beyond his intereſt, he muſt go over the head of his intereſt, or follow God no further, he is at a ſtand: he goes up to the utmoſt bounds of his intereſt, to the Calves of *Dan* and *Bethel*; but the Calves of *Dan* and *Bethel* muſt ſtand, I will not meddle with them, I will not deſtroy my intereſt: this is a cleer and evident Argument, that all the ſteps he had made before, was not for Gods glory, but indeed for his own intereſt.

Seventhly, *Becauſe a bad end is of ſuch force, as that it will make that action which in it ſelf is good, to be bad, and inſtead of reward, it will bring judgement from God upon a man for doing of it:* That very word was ſpoken by the Prophet *Hoſea*, touching that man we have been ſpeaking of, *Hoſ.*1.4. ſaith the Lord, *Call his name Jezreel: for yet a little while, and I will avenge the blood Jezreel upon the head of Jehu:* It's a very ſtrange paſſage; why, what did *Jehu* doe more then

God

God bid him? *Jehu* deſtroyed *Ahabs* houſe, God bid him do it: *Jehu* deſtroyed the houſe of *Baal*, and that was Gods will he ſhould do it: *Jehu* was found in the very Commands and will of God in what he did, and yet ſaith God, *I will avenge the blood of Jezreel upon the head of Jehu*: The very blood he ſhed in the cauſe of God, was charged upon him, as if he had been a murderer: What was the reaſon of it? Why, his end was not right, it was not Gods end, his end was to root out all Idolatry, God commanded *Jehu* to deſtroy all the Idols in the Land: he bids *Jehu*, Go ſtand forth in my Name, and tread down in my Name all the Idols, and high places of Idolatrous worſhip, and all the Tyrannies and wickedneſſes in the Land: *Jehu* thinks, Well, if I can do it, I ſhall get a Kingdom, and I can ſettle my ſelfe faſt; he goes with another end, he goes to deſtroy all, to ſettle himſelf faſt in his ſeat; and ſurely this was the reaſon why the Lord would avenge the blood of *Jezreel* upon *Jehu*; ſaith he, I will bring it upon him, becauſe he had an evil end in the doing of it.

Eighthly, *Becauſe a good end it will make that action which in the interpretation of others may be bad, and may by others be accounted bad, it will make that action good*: I would not be miſtaken, I do not ſay a good end will make an action that in it ſelf is bad, good, but a good end will make that action which in the interpretation of another may be bad, it will make that good.

Doe but look upon *Pauls* actions, and they will ſeem very ſtrange, when as *Paul* ſaith of himſelf in the Epiſtle to the *Corinthians*, *To the Jew I became a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without Law*

Law, as without Law (not being without Law to God, but under the Law to Christ) that I might gain them that are without Law. To the weake became I as weake, that I might gain the weake: I am made all things to all men, that I might by all means save some; and this I doe, for the Gospels sake. And so in 1 *Cor.* 10. 32, 33. *Giving none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.* One would think, that reads over these passages, that *Paul* was a meer Statist, a politick man; for a man to please all men in all things, to come among the Jews, and there conform to them; to come among the weak, and there stoop to them; come among them that are without Law, and there conform to them: One would think that here was a meer Hypocrite; but here was a blessed end that made the action good; here was his end, that he might gain some to Christ, here was a holy end; *Paul* did not do it to please men, that men might own him, and that men might cry him up, but that carriage was to gain men to Christ; and the Action becomes a blessed Action, through a holy end.

Ninthly, We have need to look to our ends, *Because all a mans comfort in suffering, it will be as his end is:* If a man doe appear for God in a way of Action, or speak for God; why truly, his comfort, if he be called out to suffer, will be as his end was. What was it that made *Paul* he could run through all things, evil Reports, and good Reports, that he did not care what came to him, or what men thought of him? it was this, he had a holy sincere end; when the *Corinthians* judged him, saith he, *I care not to be judged of you, or of mans judgement:* So in such a day as this,

when

when the People of God are under ſufferings, (and who may be under ſufferings, it's onely known to the Lord) O that the Lord would give us to have ſuch ends in our Actions, as may be holy and ſincere, that we may have comfort, joy and peace.

Tenthly, We had need to look into our ends, for, *If a man have falſe ends, hee will never be able to continue and hold out in a good work.* It's very remarkable that we have in theſe men here, that ran after *John*, *What went ye out into the wilderneſs to ſee?* They were very earneſt, and very hot and very zealous, they had a great delight in *John*'s Preaching, I, but ſaith Chriſt, *What went ye out to ſee?* What is your end? it was bad: *He was a burning and a ſhining light, and ye were willing for a ſeaſon to rejoyce in his light.* It held but for a ſeaſon; they make a very great profeſſion, and ſeem much to own *John*, and to own the Truth, and ſeem much to be taken with the VVord, but have a wrong end, therefore they rejoycing but for a ſeaſon, they came to have their hearts hardned, and they rejoyce no more: Therefore what need have we to look into our own hearts, and obſerve our aymes and ends! and indeed, that we may know our ends,

1. *It's good to be jealous of our own hearts, that there may be ſome end that lies deeper then I am aware of*, or then I doe diſcern. It's good to have a holy jealouſie over our hearts in our acting, that there may be ſome end that we ſee not.

If we would know whether we have a right end, *It's good to take a view of our own hearts and ends at ſuch a time as we have moſt light, and have faireſt opportunity and advantage.* VVhen we have moſt light, that is, at ſuch a time when the Lord doth moſt clearly ſhine upon the ſoule: if there be any time wherein you

you have a more cleer sight of the love of God then at another, at that time look into your hearts to see your ends.

3. *Look into them at such time as we seem to have a helping opportunity:* There are two times, which if we fall in with, will give us great help to look into our ends.

First, Look into our ends when we see others more eminent then we, and that goe before us in graces and abilities, when we see them drop: for then the soul hath some stirring and working, and I may come to get a sight into my ends the more by that opportunity.

Secondly, Look into our ends at such time when others do censure and judge us: If a Christian be censured by another, that is a good time for him to look into his end, that will make him look more narrowly, and pry into every corner of his heart.

4. *Beg of the Lord that he would be pleased to come search and try:* For after all our tryals, if God doth not try us, we may be at a loss and deceived: and herein was the sincerity of *Davids* heart manifested; *Prove me and try me, O Lord,* saith he: And so it's with every gracious heart; he will say, *Prove me and try me, O Lord:* if there be any wickedness, if there be any corruption that I do not see, *Prove me and try me, O Lord:* if there be any Hypocrisie that I have not yet found, *Prove me and try me, O Lord.* We are to be much in begging of the Lord, that he would try us and prove us.

5. If we would see fully into our ends, *Then as soon as ever thou doest finde any false end, presently deliver it as a Traytor to be executed.* Say, Lord I have found out such a juggle, I have found out such a by-way wherein my heart is gone; good Lord, come and destroy it.

Lastly,

Laſtly, *Keep the love of Chriſt warm upon thy heart.* O labour ſo to go to Chriſt, as that the love of Chriſt may be warme upon thy heatt, that thou mayeſt live in the light of that love; and the more thou ſeeſt of that love, the more will thy ſoul deſire to live according to it.

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FINIS.

The IDOLS Abolished.

Isaiah 2. 18.

And the Idols he shall utterly abolish.

WOuld you know the time to which this Propheſie looks? the ſecond Verſe tells us in general, *The laſt dayes*; *And it ſhall come to paſs in the laſt dayes*: Now becauſe *laſt dayes*, is taken ſometimes largely, for the *whole of Goſpel-times*; ſometimes ſtrictly for the very *laſt of the laſt times*; therefore in other expreſſions of this Propheſie, it's held forth, That *laſt dayes* is to be taken ſtrictly, as

1. This relates to the time when the *Mountain of the Lords houſe ſhall be eſtabliſhed in the top of the Mountaines*, verſ. 2. The Mountain of the Lords houſe, is Chriſts Kingdome, which is the Lords Mountaine; it ſhall be eſtabliſhed in the top of the Mountaines; that is, in the top of worldly Kingdoms: when yet hath this ever been? Indeed, we have for many Generations had Antichriſt lifting up his Scepter above worldly Princes; but we are all clear enough, that yet there hath been no fulfilling of this Propheſie: But as the Devil, when he ſees any glorious work of Chriſt to

come

come forth, he will foreſtal it, and ſet up ſomething of his own that ſhall be ſo like it, that we are ſometimes almoſt deceived: ſo the ſubtile Dragon, ſeeing that in time ſuch a thing ſhould be, a Kingdom of Chriſt ſhould over-top all the Kingdoms of the world, he fore-runs it, and ſets up a thing like it, *viz.* a Kingdom of his own, which himſelf ſets up, rules in; ſuch is Antichriſt, whoſe riſe is not from God, but from the Devil, nor is Chriſt there ſerved, but the Dragon is worſhipped, *Rev.*13.14. *And they worſhipped the Dragon which gave power to the Beaſt.* This Kingdom (the blind of Chriſts) by which the world hath been deceived, and wondered after it, before which the Kings of the earth have laid their Crowns, hath been ſet up; But all diſcerning ſouls, know this to be the Devils Kingdom, not Gods; the very Throne of Iniquity, not of Holineſs: But when was there ſuch a Kingdom of Chriſt, over-topping others?

2. This relates to a time, *when the Law ſhall goe forth of Sion, and the word of the Lord from Jeruſalem,* verſ.3. By *Law* (being diſtinguiſhed from the VVord of the Lord) I underſtand, the *Civil Law*, the Law of Civil Government, as by the *word* of the Lord, the *ſpiritual Law:* This therefore relates to a time, when Civil Government ſhall be in the hands of the Saints; when the Law of the world ſhall goe forth from *Sion*, and the Spiritual Law alſo, the preaching of the Goſpel from *Jeruſalem*, that is, from the Cities or Churches of the Saints. And ſuch a time hath not yet been from the beginning of the world to this day, Civil Power hath been in the hands of worldly men, all hath been managed by them, Servants have ruled over Gods Heritage: And for the Goſpel, hath it not ever come out of Univerſities, though Chriſt no where in the Goſpel, did ever appoint the building of ſuch Cities to

ſend

send his Gospel from, but hath appointed his City *Jerusalem, his true Church*, thence it is sent.

3. This relates to a time *when the House of Jacob shall be come in, or upon coming in*, for they are call'd to come, *vers.*5. *O House of Jacob, come yee, and let us walk in the light of the Lord.*

4. This relates to a time, *when God will darken all the glory of the world, and exalt himself onely*, from *vers.*10. to 18. *Enter into the rock, and hide thee in the dust, for the fear of the Lord, and for the glory of his Majesty. The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high Tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant Pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: And the Lord alone shall be exalted in that day.*

Lastly, This relates to a time, *In which God will shake terribly the earth*: and what time is that? Other Scriptures tell us, That Christ a little before his coming, will shake all Nations. *Hag.* 2.6,7. *For thus saith the Lord of Hosts, Yet once it is a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry land. And I will shake all Nations, and the desire of all Nations shall come*, quoted *Heb.* 12.26,27. *Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth onely, but also Heaven.*

And

And this word, *yet once more*, ſignifieth *the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken, may remaine.* To this time this relates, ſo that our Text looks to a time a little before Chriſts coming, and ſo falls into the lap of our Times.

Queſt. What will Chriſt do at this day?

Anſw. Many glorious things here mentioned, which particularly I cannot now handle, of which this is one moſt glorious thing, *The Idols he will utterly Aboliſh.* Of which a word.

Doct. *There is a moſt glorious day a coming, in which all Idols ſhall be utterly aboliſhed.*

I ſhall ſhew,

1. What is meant by Idols. By Idol is meant any thing that a man loves, honours, and prefers before God and his glory. So, a covetous mans money is his Idol. Hence covetouſneſſe is Idolatry. The gluttonous and voluptuous mans belly is his Idol, hence *Phil.* 3. 19 *Their belly is their God.* The ambitious mans honour, name and credit, is his Idol. The holy mans grace, when truſted in, gloried in, and when it's preferred before Chriſt, his truth and word, and when it's made a thing more infallible then Gods truth, it's an Idol. Whatever is preferred, loved, looked at, talked of, truſted to, and gloried in, more than Chriſt, be it a thing good or bad, it is an Idol.

Queſt. 2. What Idols will God Aboliſh?

Anſw. 1. *The Idol of Prophaneſſe.* Some men make an Idol of their very Wickedneſſe, love, ſerve, and glory in that; God Will Aboliſh this Idol.

2 *The Idol of Pomp, worldly glory, and greatneſſe.* What an Idol hath this been? This God Will Aboliſh, *verſ.* 12. *For the day of the Lord of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that*

is lifted up, and he shall be brought low. That is, those persons that are haughty, proud, lofty, puffed up with their dignity, honour, advancement and preferment, the day of the Lord shall be upon them to bring them low, to lay them, their glory and honour in the dust; and *vers.* 13. *And upon all the Cedars of Lebanon, that are high and lifted up.* Cedars, tall Trees, *Ezek.* 17.22. Cedars, tall Trees upon high Mountains, *vers.* 14. *And upon all the high mountains, and upon all the hills that are lifted up.* Men that are in honour and dignity over others, to whom therefore others come and bow the knee, the day of the Lord shall be upon them.

3 *The Idol of Strength.* Strength is an Idol: the proud King, *Dan.* 11. honours the God of forces in his strong holds, *vers.* 38, 39. *But in his estate shall he honour the God of forces; thus shall he do in the most strong holds with a strange God.* The *Assyrian* King glories in strength, *Isa.* 37. 24. *By thy servants hast thou reproached the Lord, and hast said, By the multitude of my Chariots am I come up to the height of the mountains, to the sides of Lebanon, and I will cut down the tall Cedars thereof, and the choyce Fir-Trees thereof; and I will enter into the height of his border, and the forrest of his Carmel.* This Idol shall be destroyed, *vers.* 13. *The day of Lord shall be upon all the Oaks of Bashan.* Oaks, the strongest of Trees, *vers.* 15. *And upon every high tower, and upon every fenced wall:* Towers and fenced places are the strength of a City; the day of the Lord shall be upon these. So see *Isai.* 26.5. *He bringeth down them that dwell on high, the lofty City he layeth it low; he layeth it low even to the ground, he bringeth it even to the dust.* Compared with *vers.* 2. *Open yee the gates, that the righteous Nation which keepeth the truth may enter in.* Thus for Land-

strength

strength. Is the strength gloried in Sea-strength, Naval-strength? God will take away that Idol, *vers.* 16. *And upon all the ships of Tarshish.* Whether Land-strength, which lies in Armies, fenced Cities, Towns; or Sea-strength, which lies in Shipping, Navies, God will abolish this Idol.

4. *The Idol of Policy.* What a wonderful Idol is this; and how much adored in the world? God will abolish this Idol, *Isa.* 29. 14. *Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvelous work, and a wonder: for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid.* To what time doth this relate? *vers.* 18, 19, 24. *In that day shall the deaf hear the words of the Book, and the eys of the blinde shall see out of obscurity, and out of darkness. The meek also shall encrease their joy in the Lord, and the poor among men shall rejoyce in the holy one of Israel. They also that erred in spirit, shall come to understanding, and they that murmured shall learn doctrine.* By comparing this with *Isa.* 35. 5, 6. *Then the eys of the blinde shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an Hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the Desart.* It is clear it is the last days.

Yea, as God will destroy the Idol of *Policy*, so also, all those rare inventions and knacks, that this Idol Policy hath woven, framed and made. What ever Policy, for the honour and support of it self hath made, that God will destroy, *vers.* 10. *And upon all pleasant Pictures.* The day of the Lord will be upon all rare inventions of humane policy; all the curious wrought Pictures and Images, that through the craft and wyliness of this thing called Policy are made so neat, that they seem pleasant and delighting to the eyes, the day

of the Lord will be upon them, the day of Gods ſhaking ſhakes all things that are made, *Heb.*12.

5. *The Idol of Parts and Learning.* VVhat an Idol hath this been? If a man be a Scholar, hath been at the Univerſity, though he have not a dram of grace in his heart, no Goſpel-knowledge, never perhaps ſeriouſly read *Pauls* Epiſtles over, will tell you ſtories out of *Ariſtotle*, *Plato*, &c. and ſhould he ſpeak his heart, he thinks *Paul* but a fool to them; yet this man forſooth, if he have but a little Logick, &c. in his head, and can but get him ſome few Commentators and good Books, out of which he can ſcrape a few Principles of Divinity, and form them according to his Logical Notions, and write all in a Paper, and come and read it in a Pulpit, he is a Miniſter, and Orthodox, and to ſpeak a word againſt him, is to cry down the Miniſtry, and deſtroy Church-Ordinances. Moſt loathed ſtuffe, and a filthy Idol! I honour from my heart Parts and Learning, I reverence a Goſpel-Miniſtry; but this Miniſtry, (and ſuch is the generality of the Miniſtry this day in *England*) my Soul loaths, becauſe I know Chriſts Soul abhors them: and this Idol he will ſhortly aboliſh.

6. *The Idol of Grace.* Grace is the beſt thing in the world, becauſe it's the Image of Chriſt upon us; yet if we adore the Image more then him whom it repreſents, we make an Idol of it, and ſo far God will blaſt it. With a reſpect to this, I take it thoſe words are added in the cloſe of all, *verſ.*22. *Ceaſe ye from man*, that is, from the beſt of men, gracious men, lay no confidence, expect no great matters from them, *wherein is he to be accounted of?* And hath not our times verified this? Let us give glory to God, and take ſhame to our ſelves.

Queſt.

Quest. But when is Grace made an Idol?

Answ. When that I lay the foundation of my Principles in grace. Here is a most wonderful mistake among Saints, they found their Principles in grace, and such shall fall one time or other, to have their Idol discovered: If they have perceived themselves to act grace in such a way, they thence conclude the way to be good, and the Principle to be good; whereas a gracious man that hath a Principle of grace, doth oftentimes act his grace, even in his falls; for he never so falls, as wholly to lose the life and activity in one way or other of this Principle; whilst it's in him it will act, and if a mans fall shut it up from acting this way, it will act in another, as fire inclosed may be shut up from breaking out in this place, but it will break out in another; whilst there is fire, you cannot keep it from breaking out: So, where there is grace, it will vent in the time of falls one way or other: The activity of grace is as natural to it, as the life of it.

Now take a gracious man under falls, his fall shuts up the activity of grace as to this way, but grace being in him as fire shut up in his bones, will break out in some other way. There is an aptnesse in man, though the way he is in be evil, yet when he can see an activity of grace in himself, to conclude thence, his way is good. As for instance, suppose a good man under some great fall, yet not convinced of it, but thinks otherwise, he finds his heart very willing to hear and receive a reproof, or to be shewed his evil from any: in this he sees an acting of grace, and because of it, he thinks his way is right: but this is a great mistake, this comes from the principle of grace in him, not from the goodnesse of his way.

So also for grace in others: we see such a man hath much grace, and upon that we think whatever he holds

muſt ſurely be the minde of God: hence yve become his Diſciples, not from convictions upon our hearts from the word, but from an adoration of his grace: this we are very prone to, and it is to make an Idol of grace.

2 When I give that to grace I ſhould give to Chriſt. As ſuppoſe I have been acting, or I have ſeen another acting in this or the other duty, and abundance of grace, as faith, love, humility, *&c.* hath been acted in that duty, and ſome glorious effect hath followed thereupon, I now look upon the thing, and ſay, Aye, this is for my grace; This is to make an abominable Idol of grace, we give that to grace which is Chriſts.

Queſt. But why will God aboliſh Idols?

Anſw. 1. Becauſe his deſign is to exalt himſelf alone, and this whilſt Idols ſtand cannot be. Whilſt pomp, greatneſs, ſtrength, policy, parts and grace are Idols, theſe are exalted: ſome men therefore that ſpeak not a word of God all the year long, cry up this great man, or the other great man, commend him, and God is not exalted: others attribute this or that, to theirs, or ſuch a ones ſtrength, wit, or parts, or grace, are exalted, made Gods, but God is not exalted.

2 Becauſe Gods ſoul hates Idols above all: For Idols ſtrip God of his glory, and he can part with any thing better then his glory.

Queſt. How will God aboliſh Idols?

Anſw. 1. By the Manifeſtation of his own glory, *Verſ.* 10. *Enter into the Rocks, and hide thee in the duſt, for fear of the Lord, and for the glory of his Majeſty.*

1. He will in this day ſo manifeſt the glory of his Holineſs, that the Idol of Prophaneſs ſhall hide its head. Hence, this day, Holineſs ſhall be written upon every thing, *Zech.* 1. 4. *In that day ſhall there be upon the Bels of the Horſes, Holineſs to the Lord, and the pots*

in

in the Lords Houſe ſhall be like the Bowls before the Altar; yea, every pot in Judah and in Jeruſalem ſhall be Holineſs unto the Lord of Hoſts. Sin ſhall be aſhamed to appear. When the Apoſtles preached, ſuch a light there was of Gods glory, that ſome ſins were aſhamed to appear in day-time, as Drunkenneſs, 1 *Theſſ.* 5. 7. *They that be drunken, are drunken in the night.*

2 He will ſo diſcover the glory of his own greatneſs and Majeſty, that all other dignities ſhall be in a manner nothing. As though you ſet up ten thouſand Candles, yet when the Sun ariſeth, the light of them all is nothing. The Suns of the world ſhall have their light put out, by the riſing of the Sun of Righteouſneſs.

3 He will ſo diſcover the glory of his own power, as ſhall deſtroy the Idol-ſtrength, his Arm ſhall appear to be all in all. Men ſhall viſibly ſee, that not Creatures ſtrength, but Gods Arm is all. See how they ſhall ſing then, *Iſa.* 12. 1, 2. *And in that day thou ſhalt ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me. Behold, God is my ſalvation: I will truſt, and not be afraid: for the Lord Jehovah is my ſtrength, and my ſong, he alſo is become my Salvation.* God is my ſalvation: Now men cry, Such a valiant man, ſuch valiant men have ſaved us; but then the Song will be, God alone is our Salvation.

4 He will ſo diſcover his wiſedom, as ſhall wholly deſtroy Idol-Policy. Men ſhall ſee Gods wiſedom ſo viſibly in diſcovering Plots, *&c.* as that they ſhall ſee all wiſedom of man to be folly.

5 He will ſo pour out of his Spirit, as ſhall utterly aboliſh parts, learning, and all thoſe things as they are an Idol. He will pour out of his Spirit upon the Sons and daughters of *Sion*, that they ſhall thereby be more filled with truth, and more able to utter

the great things of God, then all the Scholars of the world.

2. By shaking all Idols, *vers.* 21. *When he ariseth to shake terribly the earth:* He will terribly shake whatsoever hath been or is an Idol, whether Honour, or Strength, or Parts, or Grace; and how hath God been shaking all these amongst us? How hath he shaken the honour of the world, pluckt off Crowns from the heads of Princes, and thrown Nobles out of their seats? How hath he been shaking Strength? broken in a wonderful way Armies by Land, Navies by Sea? How hath he shaken mens parts and wisdom? brought wise men and learned men, who made an Idol of their learning and wisdom, to so low an ebb, in respect of esteem, as they never were? and just it is, and they shall yet be brought lower, till they learn to give God the glory. Yea, how hath he shaken Grace? and how many men of grace are fallen? that we might learn indeed to *cease from man whose breath is in his Nostrils.*

Use 1. Is it so, that God will abolish all Idols? then learn this, *That a day will be, how much so ever men now cry up their Idols, that they shall be ashamed to own them.* Isai. 1. 29. *for they shall be ashamed of the Oaks which ye have desired, and ye shall be confounded for the Gardens ye have chosen.* Men shall be in this day ashamed to cry up worldly greatness, Strength, Policy, Parts, as now they do. They may have a love in their hearts to these things as Idols still, but shall be ashamed to own them in the way they now do. Read *vers.* 20. *In that day a man shall cast his Idols of silver, and his Idols of gold, which they made each one for himself to worship, to the Moles, and to the Batts.*

2. Is it so? *Then let us take heed we do not in this day set up Idols.* To set up Idols in this day God is pulling them down, makes the offence double. We have,

seen

ſeen the Lord powring contempt upon many Idols already, and he is now puniſhing us with the Idols we have ſet up; let us not go about to ſet up more. O let us take heed of ſpiritual Idols: The great promiſe of the new Covenant is, Cleanſing from Idols, *Ezek.* 36. 25. *Then will I ſprinkle clean water upon you, and yee ſhall be clean from all your filthineſſe, and from all your Idols will I cleanſe you.* Plead it with God.

3 Is it ſo, *Then learn this, There ſhall be a day in which Saints ſhall have hearts to exalt God onely.* The wretched Idol ſelf ſhall be utterly aboliſhed: This is as good day.

4 Is it ſo? *Then Saints, ſeeing ſuch a day ſhall come, let us labour for a ſpirit fit for this day when it comes.*

Two things will work ſuch a ſpirit in us.

1 *A mortified heart to a mans own things.* Being dead to our honour, wiſedome, parts, *&c.*

2 *An enlivened heart to the things of God,* and his glory. And O! that this Spirit were in us, that the glory of our father could be more to us, then all the world. See thoſe bleſſed ones, *Revel.* 5. They cry out, with a loud voyce, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſedome, and ſtrength, and honour, and glory, and bleſſing.* We too often cry out our own worthineſſe, with a loud voyce, but they the Lambs power is the Lambs; glory, honour, wiſedome and bleſſing is the Lambs.

FINIS.

A Table of the Chief Heads of the preceding Sermons.

I. The Fifth Kingdome, or Kingdome of Christ founded on the New Covenant. *In one Sermon* Jerem. 33. 20, 21. *preached at* Ham.

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Quest. *What that Covenant is that was made with* David, *answered.* p. 3.

Doct. That the Kingdom (or visible Kingdom) of Christ, is founded on the New Covenant, *proved:* p. 4,5,6.

1 *From the first striking up of the Covenant betwixt the Father and the Son.*

Qu. *What are we to understand by Gods dividing to Christ a portion with the great, and the spoyl with the strong.* p. 7, 8, 9, 10.

2 *From the promulgation of the Coven.* p. 11. *Who are the seed of the Woman, and what it is to break the head of the Serpent.* p. 11, 12.

3 *From the Renovation of the Coven.* p. 15. *It was renewed with* Abraham. p. 16. *What it is for Christ to possess the Gate of his Enemies.* p. 17. *It was renewed with* David. p. 12.

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4 *From the work it selfe, where the work doth begin*

begin to Riſe in the world, &c. p. 25.

Uſe 1. *Let men or Satan do what they can for the cruſhing and keeping down ſuch a thing, yet a day there is when it will come forth, and that in the ſpight of all the power of men and hell.* p. 29.

2 *The unworthineſs of Saints it cannot, it ſhall not hinder or deprive them of his mercy.* p. 30.

3 *It ought not to be ſtrange to us, if we ſhould ſee a death upon his work, when it ſeems to be coming forth.* p. 35.

4 *We ſhould wait upon God patiently for the bringing of it forth.* p. 37.

5 *This will be a ſweet mercy when it comes.* p. 38.

6 *It will be a ſpiritual thing.* p. 39.

II. Signes of the Times.

In two Sermons on Mat. 16.3. *preached at* Great-All-hallowes.

THe Text opened. p. 43.

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Reaſ. 1. *That God might thereby ſtrengthen the faith of his Children.* ibid.

2 *To leave his Enemies inexcuſable.* p. 49.

Qu. *What hinders men from ſeeing the Signs of the Times, anſwered.* p. 51. *to* 56.

The Second Sermon.

Aſſertion. THat the Kingdome of Chriſt, his viſible Kingdome, or that thing called the fifth Monarchy, it's two-fold, or it

it doth consist of two parts, namely, the Kingdome of the Stone, and the Kingdome of the mountain, *opened and proved, from* 59. *to* 63. *Three Reasons to prove, that the cutting out of the Stone cannot be meant of Christs first coming.* 63, 64, 65. *Eight Reasons to prove, that the Civill and Military Power is to be in the hands of the Saints, with which they are to break the great Image, to overturn the Thrones of Kings, and that before the day of Christs appearance,* 66. *to* 76. Obj. *That it's the ten Horns that hate the Whore, answered.* ibid. Obj. *Christs Kingdome is not of this World, answered.* 77, 78. *Ten Signs of the present Times, from* 79. *to* 94.

III. Christ the Onely Foundation.

One Sermon on 1 Cor. 3. 11. *Preached at* Pancras Soperlane.

Doct. THat the Lord Jesus Christ is the only foundation 101

Quest. *What are we to understand by Christs being a foundation, answered.* .102

2 *Quest. In what respect is Christ a foundation, answered.* 103

1 *In respect of the fathers laying for a foundation.* ibid. 2 *In respect of Gospel Revelation.* ibid. 3. *In respect of his own meetnesse.* 104. *to* 108. *Christs fitnesse for it, shewed in many particulars.* 4 *In respect of believers being built upon him.* 5 *In opposition to all other foundations.* 109. *to* 131 17 *false foundations, in opposition to which Christ is a foundation* The

The profecution of it, found in his Notes.
3 Queſt. *What is Chriſt the Foundation of, anſwered.* 131. *to* 147. 4 *Queſt. Who layes Chriſt as a foundation, anſwered.* ibid. 5 *Queſt. How doth God lay Chriſt as a foundation, anſwered.* 138. *to* 142. 6 *Queſt. When doth God lay Chriſt as a foundation in the ſoule? is it in the firſt work or change that is wrought upon the ſoule, or afterwards, anſwered.* 142. *to* 158
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Obſ. That the Promiſe of the Spirit is the great New Teſtament promiſe, *proved by ſeveral conſiderations.* 166. *to* 181
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The ſecond Sermon.] The promiſe of the Spirit is the great Teſtament promiſe.
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Uſe 1. *Hence we ſee what that thing is that all of us ſhould have our eyes and our hearts fixed upon, and taken up with.* p. 199.

2. *Then what ſpiritualneſs is there required of the Saints of the New Teſtament.* p. 199. *to* 202.

3. *Let every ſoul take heed of undervaluing the bleſſed Spirit of God. Several particulars ſhewing how men undervalue the Spirit.* pag. 202. *to* 204.

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V. The Evil of the Times.

One Sermon on Mal. 3. 16, 17. *preached at* Great-All-hallowes.

THe Text opened. p. 207.

Obſ. That it's the ſpeciall work and duty of Gods people, when others and the generality of people caſt off, and Apoſtatize form the work of God, to ſpeak often one to another. *p.* 208.

What thoſe things are that Saints ſhould be ſpeaking one to another of.

1. *Of the ſpecial ſin and evil of the Time.* ibid.

How ſhall we come to know the evil of the Times, anſwered. 210. *to* 214.

2. *Of the ſpecial work of God at the Time, and what the ſpecial duty of a Chriſtian is in ſuch an evil Time.* p. 214. *to* 218.

3. *Of*

3. *Of the precious great and glorious promiſe that God hath made of better times to come.* p. 218.

VI. Look to your Aymes and Ends.

One Sermon on Mat. 11. 7.

THe Text opened. p. 225.

Doct. That it's a very good, and a very profitable thing for ſouls to be very inquiſitive into their own ends in all ſpiritual actions. *p.* 227.

Reaſ. 1. *Becauſe our Ends and our Aims are ſecret things.* p. 228. 2 *Becauſe that a mans heart is where his end is.* ibid. 3 *Becauſe a mans heart is as his end is.* 229. 4 *Becauſe God doth look at our Ends.* ibid. 5 *Becauſe God will overlook many failings in our obedience, if our end be right.* ib. 6 *Becauſe there's nothing our hearts do ſo much deceive us in as our Ends.* 230. 7 *Becauſe a bad End is of ſuch force, as it will make that action which in it ſelf is good, to be bad; and inſtead of reward, it will bring judgement from God upon a man for doing of it.* 232. 8 *Becauſe a good End will make that action which in the interpretation of others may be bad, good.* 233. 9 *Becauſe all a mans comfort in ſuffering, it will be as his End is.* 234. 10 *Becauſe if a man have falſe Ends, he will never be able to continue and hold out in a good work.* 235. *How we may know our Ends.* p. 235. *to* 237.

VII. The Idols Aboliſhed.

His Notes on Iſa. 2. 18.

THe Text opened, ſhewing to what Time it relates. 238. *to* 240. *Doct.*

Doct. There is a most glorious day a coming, in which all Idols shall be utterly abolished. 241.

Quest. 1. *What is meant by Idols.* ibid. 2 *What Idols will God abolish. The Idol of Prophaness.* ibid. *The Idol Pomp, worldly glory, and greatness.* ibid. *The Idol Strength.* 242. *The Idol Policy.* 243. *The Idol Parts and Learning.* 244. *The Idol of Grace.* ibid. *Quest. When is Grace made an Idol, answered.* 245. *Quest.* 3. *Why will God abolish Idols?* 246. 1 *Because his design is to exalt himself alone, and this, while Idols stand, cannot be.* ibid. 2. *Because Gods soul hates Idols above all.* ibid. *Quest.* 4. *How will God abolish Idols?* ibid. 1. *By the manifestation of his own glory, shewed in five particulars, from* 246 *to* 248. 2. *By shaking all Idols.* ibid.

Use 1. *Learn this, that a day will be, how much soever men now cry up their Idols, that they shall be ashamed to own them.* ibid.

2 *Let us take heed we do not in this day set up Idols.* ibid

3 *There shall be a day in which Saints shall have hearts to exalt God onely.* 249

4 *Seeing such a day shall come, let us labour for a spirit fit for this day when it comes.* ibid.

Two things will work such a spirit in us.

1 *A mortified heart to a mans own things.* ibid.

2 *An enlivened heart to the things of God.* ibid.

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